

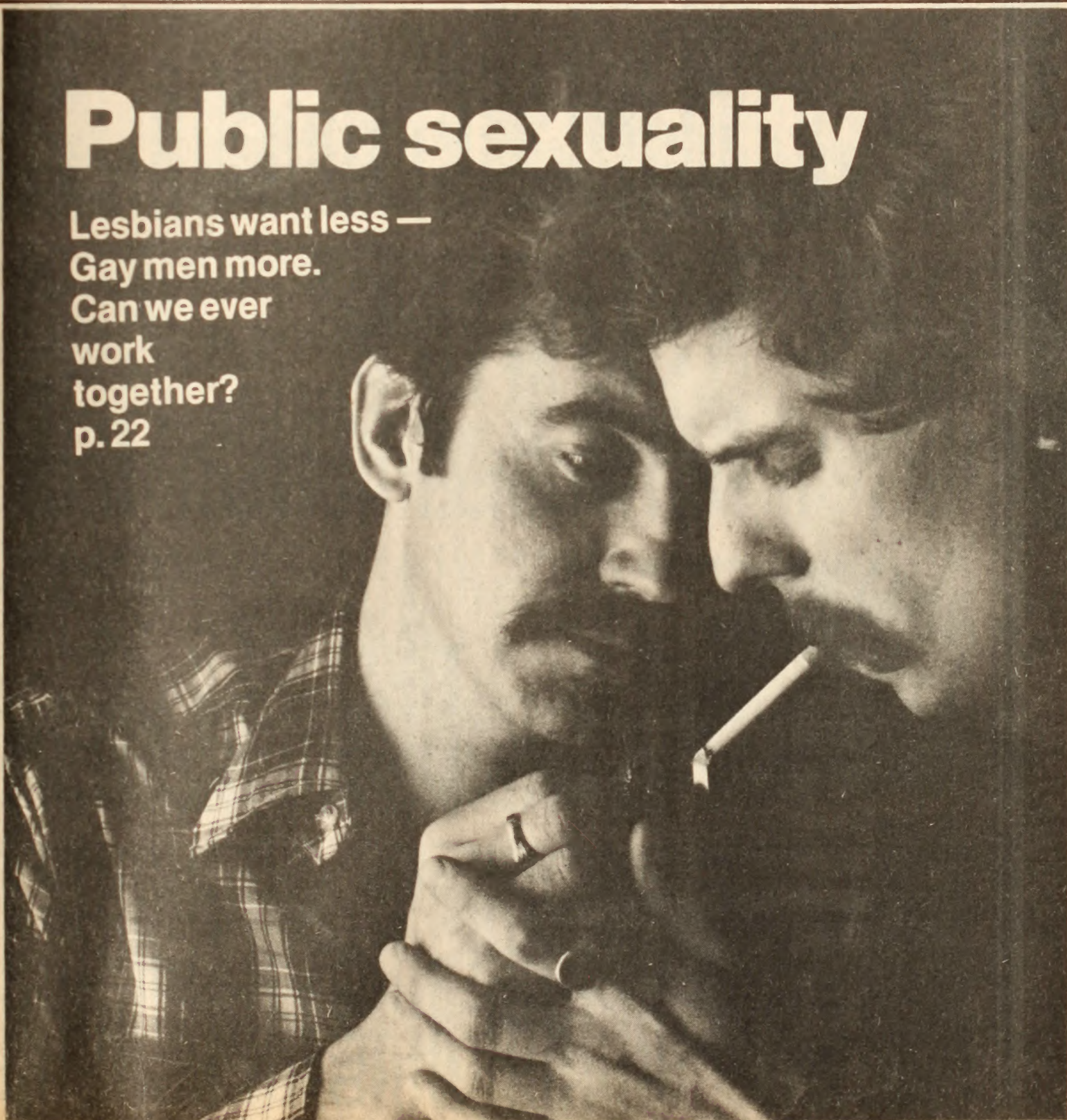
The new sex tool - p. 13; Another sex scandal - p. 24; The first sex manual - p. 16
plus Flaunting It - p. 10 and more Classifieds than ever before


THE **Body Politic** 50¢

Gay Liberation Journal No. 30 February

Public sexuality

Lesbians want less —
Gay men more.
Can we ever
work
together?
p. 22





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Winning

After two years it's become something of a compulsion for John Damien.
And getting his job back is only part of it.
As the case enters year three,
we talk to the man who's going to make 'winning'
mean something for all of us.

by Michael Riordon

How do you feel after two years of fighting?

I feel on top of the world. In 1975 I was uncomfortable, I didn't know where I was going, who was backing me up and for what reasons. I had no job, I was running out of things to sell. I realized as a gay I had no rights. In 1976 I've felt really good mentally — more relaxed, more myself. I feel good about fighting. The opposition tried to run me down financially and physically, and it didn't work — it's been 23 months now! I've got a job, I'm projecting my case to the people now, people are realizing what the fight's about — equal rights, that's all. Everywhere I go there's support, now there's more for me than against. I have nothing but I feel real good.

You had to sell things?

Almost everything I owned. The last thing was my stereo. I still have my bed, a carpet and a few plaques I don't want to sell, a lamp, that's about it. My watch has been on consignment at The Old Gold Shoppe for over a year, they're trying to sell it for me. And that picture — it's valued at \$3500, but a family wouldn't hang it on their wall! It's a conversation piece.

My mind's pretty well at ease about what I've sold. I figure they're just material things, and I've learned to live without them. I have clothing, I eat every day, I have a roof over my head, that's what counts. Other than that I have nothing to lose anymore!

What's your job situation since you were fired?

I was on unemployment insurance until they cut me off in October 1975. Finally I got a temporary job, then a permanent one at the Ministry of National Revenue. I started making boxes, then went to the forms counter, giving forms to the public, then I became a mail messenger. I've passed two (civil service) competitions and I'm just waiting to be placed in a better position.

Do people there know you're gay?

They knew even before I started. Most of them had read the papers; when it came out they were passing the Weekend article around floor-to-floor.

How have you been treated?

As a person who's fighting for his rights. They ask me in the elevator, on the stairs, how the case is going. I've had people say to me "If you win, or whatever happens, we'd like you to stay."

Any problems?

It's hard to get time off to see my lawyers. I used vacation time to go to Winnipeg for fund-raising. At night we do the speeches, the interviews, answering letters, doing the books, the other projects. There isn't much time left.

Does having a job mean anything more to you than making a living?

Oh yes, it's your entire life. Your social life is patterned according to your position, everything, the way you live. When I was running my social life revolved around the track, naturally, which is the case in everybody's business.

Do you have a different circle of friends now?



I don't really have too many close friends, let's say a handful, but not the same I had when I was a racing steward. The social life I have now is mostly from the case, people I've met. Did you cut former friends, or vice versa?

About equal. I understand human nature. I don't force myself on anyone, and I expect the same in return. Where have you lived since you were fired?

Before, I lived near here, in a penthouse. When I got fired I moved to a bachelor apartment. But my lease came up, they wanted too much for it anyway. I couldn't afford more than \$100 a month — I was desperate. Now I share this place, which is great. (With Don Drutz, member of the Toronto gay Jewish group and treasurer of the Committee to Defend John Damien.)

And the man you were living with when the fight began?

I'm still going out with him.

Did he resent all the attention being focussed on you?

No, but he felt I had no more time for him. When I was home I was with my case, all day I was with my case, all

night I was with my case, sometimes I was writing letters until three in the morning. He felt deprived, yes, very much.

Do you resent this absorption of your life by the case?

No, because it keeps me busy, it keeps me from thinking too much. There's nothing worse than sitting down and moping — I'm not a moper. I keep active, that's the best thing for a person, for your health.

Do you have any time for yourself at all?

The first time was yesterday. Didn't do anything, just lay around. Didn't go out the door. It's the first time in two years I could feel not guilty about doing that.

Have you been tempted to quit?

The case? I'm not a quitter. I think about it, but I wouldn't, no.

What would stop you then?

I live from day to day — if I worried about six months from now I'd be a mental case. Day to day, that's it, no more. At first, I didn't know how I could pay for all this. The financial support meant a lot.

What did it mean?

I had to get it from somewhere. There were offers of loans, I didn't know who they were, they could have been loan-sharks, who knows. This is the only way to do it, to go public.

The response is good?

You wouldn't believe it — we get stacks of mail. At first I answered it all myself, writing, but it got too much. I couldn't do it anymore. But we (The Committee to Defend John Damien) acknowledge every one. A fellow wrote this year, instead of buying Christmas cards — he usually spends \$20 — he sent me the \$20 instead. A lady saw the balance on the Update (the Committee's newsletter, balance Nov. 25, \$776.39), she said she'd make it up to \$800, sent \$23.62. People will throw a private party, charge for it and send the money in.

Is there much anonymous mail?

Maybe 20 in 1975, about three in 1976, none in the last eight months — people seem more willing to give their names now.

Why is there so much response?

Well, because they're in the same possible predicament, they feel that their jobs would be jeopardized if they

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Editorial

One more reason

For a number of years the gay movement in Canada and elsewhere has been demanding that gays be given legislated job security in the form of amendments to human rights codes which would prohibit employment discrimination on the basis of sexual orientation. Recent cases of gay people being discriminated against in just this way — John Damien, Doug Wilson, Stuart Russell and others — have helped to dramatize the seriousness of the problem.

But employment is not the only area covered by human rights legislation. Housing and public accommodation are other extremely important matters which fall within the jurisdiction of such laws. And every few months we hear of another case of gay people being harassed, denied housing or offered it only at higher rents than would be charged before the sexuality of the person concerned became apparent to homophobic landlords.

A few years ago in Toronto the Ontario Housing Corporation refused to grant subsidized housing to a woman on the grounds that she was a lesbian and that the persons comprising her family unit were not a 'normal' family. More recently, some women in Kitchener-Waterloo were told that a house they planned to rent would cost twenty or thirty dollars more per month than had originally been agreed. The reason? The landlord noticed lesbian literature among the women's belongings, and upon receiving confirmation that one of the women was a lesbian, he stated that the rent would have to be more because "your kind cause trouble." He added that they were lucky to have a place to live in at all.

Both The Body Politic and Glad Day Books, a Toronto gay bookstore, have been denied office and shop space because of the nature of their operations. Now York University, one of Canada's largest and newest universities, has shown its colours with a bigoted and blatantly discriminatory policy that denies furnished apartments in graduate residences to students.

Any two students of opposite sexes, whether married or not, may rent one-bedroom apartments without any objection from the university authorities. But recently, when two lesbian lovers tried to rent such an apartment they were told this accommodation was not available to "your kind." The only reason given was that two persons of the same sex could not be considered a couple and therefore this accommodation was not available to two people of the same sex.

That such policies should be prevalent in a Canadian university, especially one that considers itself 'progressive', is doubly deplorable. But the fact is that Canadians and gay men constantly face this kind of discrimination in their everyday lives. It is just as real and just as serious as being fired for being gay. And yet Canadian gays are powerless to do anything about this kind of situation until the federal and provincial human rights codes are strengthened — something the gay movement, The Body Politic included, has been demanding for so long.

York University's housing office proudly displays a framed, scrolled copy of the Ontario Human Rights Code on the wall. The university could be prosecuted under provincial law if it discriminated against its students, or Jewish students, or native Canadians. But the university's many gay students can do nothing — at the moment.

The many instances of discrimination against Canadian gays in matters of housing and public accommodation are only a partial list. The reason — as if it were needed — for the ever backward Tory government in Ontario to immediately amend the human rights code. Sham and delaying tactics have preoccupied the same government that fired John Damien for far too long. Sexual orientation must become a prohibited ground for discrimination without any further delay.

Letters

Congratulations

Congratulations and Happy Birthday from a longtime alien partner. I was there with you at the first collective meeting when TBP was an unnamed, unborn being in our eyes. But I didn't stay with you long. As a lesbian and feminist I found the first years of self-conscious childhood and aggressive adolescence too often offensive and unrepresentative of my identity. Today I say thank you for sticking with it through the necessary criticisms and self-criticisms to bring you to today's maturity and tomorrow's world.

Growth. More power to you and through you to us and back to you again.

Holly Dever
Vancouver

Advice on consent

I would like to express my thanks and appreciation for the article "Advice on Consent: Youth Sexuality" by Gerald Hannon (TBP 28). It rose far above the usual editorial or political claptrap, as it presented matter to think about. The article read like the work of a social scientist, providing the research and thoroughness necessary for rational decision making.

The most important items for me: 1/ the crosscultural example, 2/ the understanding of the relatively recent development of the idea of 'childhood', 3/ its necessity, perpetration, and exploitation by capitalist society, 4/ the concept of sex being a centrifugal force and hence a threat to the

compact tightness of a nuclear family. I agree with suggestions for the future, but find the word 'proselytize' not dry, as was facetiously suggested, but highly volatile. It's the word used by the lap-batters. To proselytize is to convert, and as the article states, no one can really be 'converted.' A far safer word is 'educate,' a word that implies the raising of consciousness.

I do think it is necessary to package realistic legislation, balancing the demands to secure a program. Sometime it gets watered down, but at the same time, it makes the next round far easier to deal with.

Don't forget: the revolution is a long-term daily occurrence.

If things don't turn out to my liking this time, there are more opportunities to come.

Demian
Montague, Massachusetts

Suicide or Murder?

Having read your article "Suicide or Murder" (TBP 28) I felt I had to write to you.

I too am from Hamilton and know Philip Stone very well. I now live in northeast Montreal, and you can imagine the shock I got after reading about a personal trial in killing himself, especially since no one informed me.

The Hamilton scene is sick. When I came out it was Phil and all the gang that helped me. I was marked when I came walking with Phil but I always stood up

to it. People treated him firmly, it really was murder. If he was banged against or anything of that nature he was rudely treated, even if it wasn't his fault. It was too bad his so-called friends wouldn't stand up and help him. These people just don't stick together. I know of one couple who lived in the city because other guys were mad that they were lovers. Drugs are very active in their so-called gay society. Their scene is sick and it is making them sick.

I left Hamilton for these reasons. When I went back after losing the gay scene there for two years, I was shocked. Everyone was talking about beatings. I couldn't stand to go back to that. I'm twenty and now doing good. In Hamilton I was always depressed. People made fun, even the police. One night two cops drove by and called a friend and me 'faggot.' You know, they actually laughed.

Here in Montreal (I've been here three years) we are more or less free. I really feel sorry for Hamiltonians, including my parents who don't accept me as I was. Leaving home at seventeen wasn't easy, but I don't regret it now. The only thing I regret is not having been there with Phil.

Randy
Montreal

Propos

Le dernier livraison du *Body Politic* m'a particulièrement plu, surtout en raison de ses deux analyses du mouvement de libération pale au Québec et en Allemagne. L'historique du journal, après cinq ans d'activités, renferme également d'intéressantes anecdotes qui ne manquent pas de rappeler de bons souvenirs aux uns et de renseigner davantage les autres sur la difficile tâche de publier un journal de qualité.

Vous me permettez de glisser un mot sur la critique que Brian Mossop a fait de mon livre, *Propos pour une libération homosexuelle*. Il est reconnu que les critiques littéraires du *Body Politic* sont parfois très dures à l'endroit des auteurs. Pour ma part, j'ai trouvé la critique de Brian assez juste et demeure en accord avec certains de ses jugements. Je ne considère pas, cependant, que le style de *Propos* soit trop littéraire, voire précieux dans les dialogues et poèmes. La cohésion de l'ouvrage commande, à mon avis, un style soutenu et se serait faire injure à la langue française que de sombrer dans plus d'un langage tout au long d'un si bref bouquin.

Une dernière remarque m'amène à commenter l'absence de notes sur l'aire de prostitution faite au moment où l'incident s'est produit. D'aucuns comprendront que la nature d'un tel événement ne se prête guère à des décharges émotives dans les pages d'un journal. L'incident fut très traumatisant, trop bouleversant pour se préter aussi bien à une réflexion rationnelle qu'à une expression de sentiments vécus à ce moment-là.

Philippe Sylvestre
Ottawa

The following is TBP's translation of the above.

The last issue of TBP was a particularly good one, I thought, especially the analyses of the gay liberation movement in Quebec and Germany. The retrospective piece about the first five years of TBP also contained some interesting anecdotes, which are sure to bring back some good memories to some, and to recall to others what a hard job it is to publish a first-rate journal.

May I just say a word about Brian Mossop's review of my book, *Propos pour une libération homosexuelle*. By now, I think I can say that the literary reviews are unparagonically critical, indeed sometimes quite harsh to authors. In my case, I thought Brian's review was quite fair, and I find myself agreeing with several of his judgments. However, I don't feel that the style of *Propos* is too literary or that it is unnecessarily precious in its dialogues and poems. It is a work whose coherence requires, it seems to me, an elevated style, and it would be doing the French language

an injustice to switch back and forth between styles throughout a book as has been done.

A final remark about the lack of notes about the incident causing the review to be so scandalous. Many people will understand that this was the sort of experience which doesn't lend itself easily to emotional outpourings in the pages of a newspaper. It was a traumatic experience, and I am now waiting for my therapist to help me to reflect rationally about it, or to express the feelings I experienced at the time.

Living With Lesbians

Thank you for the review of *Living With Lesbians*. I appreciate the support and the praises.

One thing — my personal life is the theme of the album. I identified myself as a lesbian since I was 17, true, but have not tried to impose my own way of life upon anyone else. I have made no judgements against women living in the city. I hope that's clear.

Alix Dobbin
Princeton Hollow, New York

The Church and the Homosexual

Stephen Murray's review of John McNeill's *The Church and the Homosexual* in your last issue was very disappointing. Any book which in the name of the revolution (and I sincerely destroy) the bases used to justify (our) oppression certainly deserves more serious consideration than that given this book by the editors of *Our Image*. It was as if TBP grudgingly chose to review the work only because 'homosexual' was in its title, a factor which nearly outweighed the reasons for dismissing the book altogether, namely, its religious theme.

The impression given by Murray's review suggests the presence of a certain automatic thinking that supports the untenable position that the gay liberation movement should be monolithic, a view, ironically, Dobroski Klisch warns against in his review of the same issue in which the review appears.

Murray cannot be faulted so much for what he says, as for what he fails to say.

It is only major, explicit criticism that McNeill ignores most of the important recent social-scientific research on homosexuality, completely misses the point. McNeill's reference to this body of literature is admittedly and necessarily secondary and supportive. He is not presenting an empirical argument, but a moral-theological one. Before all anti-clerical empiricists leave me here, I suppose that I must add that as an atheist and firm believer in the scientific method myself, I still consider ethics the essence of politics. Only McNeill's theological approach can move so directly to the statement of what is truly radical in gay liberation, as in the politics. The homosexual community has, perhaps, a special role to play in liberating the heterosexual community to a full understanding of themselves as persons by being an organic challenge within society to the partial and dehumanizing aspects of...sexual identity images.

Because he fails to appreciate McNeill's work in relation to the larger social context, i.e. its effect on a cultural still in the process of anti-sexual Christian ideology, Murray is blind to the book's real significance. It is not so important that McNeill shows us how the Church's traditional 'homophobic' edicts were built on...false scriptural bases' (which I agree is not very enlightening to gay liberationists), but that he has done so using the very theological methodology.

Precisely because McNeill has masterfully played the rules of the ecclesiastical game and still comes up with a new theological methodology of the Church's position, he cannot be dismissed by the Church hierarchy.

Yat, Murray implies that McNeill can be dismissed by the movement, or read only for intellectual curiosity. This is both elitist and counter-revolutionary.

So long as the Church remains one of the principal institutions that perpetuates and proselytizes those very values which oppress us, it must be taken seriously. McNeill does so. He should all of us in the movement.

Miguel S. Morgado
San Francisco, California

Canadian Theatre Review

I enclose a copy of a letter I have requested appear in the next issue of Canadian Theatre Review which I hope may shed some light on the situation as described by Michael Lynch and perhaps modify the image of myself as a pussyfooting homosexual villain, disrespected of my gay kind.

However, I feel that Mr. Lynch raises issues that go beyond his arrogant assertion that I lie lies, the assumption that in twenty years of professional theatre reviewing I have been devoid of critical criteria; and that I have been solely remiss in not responding to the gratuitous counsel and advice of his (recent) acquaintance, Mr. Robert Wallace of York University, whose play I saw I did not to publish, but whose article I did.

No, my irritation at Mr. Lynch's churlish commentary lies far beyond his imputation of my pusillanimity over gay witness. Indeed, I could laugh at it if he who has publicized and trenchantly affirmed gay rights ever since I stood in court and received a prison sentence for homosexuality at the age of seventeen — thirty years ago, in 1954 was responsible for the first B.B.C. radio broadcast ever on the subject of homosexuality, while through the distinguished books of fiction and plays, innumerable on C.B.C. radio and television, in magazine and newspaper interviews and as my interviewers from TBP can attest, in my performances, which number over a thousand, I have stood far square for gay rights and gay pride. All in all, I think my record stands.

Where I am not tempted to laugh is over the subconscience reek of Toronto that attends Mr. Lynch's words. If he doesn't know who Eric Nicol is, he bloody well should. And his evocation of Toronto-based names in his penultimate paragraph doesn't sweep me off my feet either. But in a publication that finds room for news from Saskatoon, France and Australia but omits this city, what can one expect?

David Walmough
Vancouver

My review is of the theme section of one issue of the CTR, not of Mr. Walmough's career of gay witness. Last part be taken for the whole, let me welcome Mr. Walmough's reminder of his many affirmations of gay rights, beginning back when such affirmations took a lot more guts than they do these days.

Nevertheless, my review stands, Toronto parochialism and all, with reference to this issue of the CTR. It is a blight on Mr. Walmough's record. The two implications in his introduction which I called lies are still lies. 'Balance' in the form of anti-gay slurs is still anti-gay. Etc.

Mr. Walmough's letter to the CTR not only disassociates himself from the journal's Editorial Advisory Board. He charges: "I have been manipulated into letting the gay world down."

Certainly someone let the gay world down. I'm convinced that the issue was not as Walmough would have had it. But both his introduction and his letter to the CTR contain notions whose appropriateness to a 'gay pride' position I would contest. Contest — while joining him in rejecting the CTR debacle.

Michael Lynch

Murder?

My attention was recently called to your review of *Superstar Murder?* by John Paul Hudson and Warren Wexler (TBP, 29). Having read the book and copies of many favourable reviews, I was somewhat startled at your lack of reviewing skill. Where your diction was almost self-consciously erudite, and sometimes clummiy atypically, your apparent misconception of the reviewer's task is even more obvious... I hazard to point out several of your most glaring deficiencies.

Perhaps the first is the apparent fact that you're not very conversant with contemporary American literary trends...

A second fact may be that by living in Canada away from the incomparably more useful New York City, you are as ignorant of that city's complex, interdependent, and interacting subcultures as you are apparently of literary history.

As a third matter, your quibbling about the origin of gay liberation rather spectacularly misses the point...

But I think, Mr. Lynch, that your most unforfeitable deficiency is your lack of humour and sense of repartee...

On the strictly literary plane, I should think that your familiarity with novels of the gay genre would aid your appreciation of the achievement of *Superstar*...

In one last comment, may I suggest that your review of *The Gay Industry* is far more than the simple 'gay guide' which you flippantly dismiss it as being...

The reviewer justifies his presumptions primarily by informing his reader of the literary proportions of a given work, of its possible implications and import, and of its value to the informed and intelligent reader. I give his opinions — and let us not forget that his estimates are nothing more — validity and reliability as the literary competence and earned respect that he brings to the review, the chief incindium of competence lies in responsible application to the text, structure, and discernible authorial intent. The most convincing evidence of earned respect lies in the integrity with which the reviewer invests his efforts. Though I do not purport to know anything about your earned respect, Mr. Aitken, the shortcomings of your review rather insistently demand the questions I have raised.

James L. Lucas
Chicago, Ill.

This book-burning condemnation of free thought and expression will probably influence countless thousands who, otherwise, would be desirous of purchase. To these, my advice is get the book. Judge for yourselves. You will agree with me — a fascinating and intriguing mystery tale.

N. Rosenbluth
New York, NY

The parochialism of Will Aitken's review of *Superstar Murder?* by John Paul Hudson and Warren Wexler was, to say the least, surprising to those of us who live in New York City. Where Mr. Aitken lives I can only conjecture; but his embarrassing admiration for Arthur Bell of the *Village Voice* and his charges of mafia influence on *Superstar Murder?* give one visions of a Yonge Street sophisticate who just returned from a weekend in the Alps.

The mafia charge parroted by your reviewer is a little disturbing. I say parroted because Arthur Bell is wont to throw the word 'mafia' around as if he invented it, and your reviewer seems immediately admitting of that tactic. References to mafia do in fact occur in *Superstar Murder?*, as no treatment of New York City would be complete without them. But to infer with Mr. Aitken that all New York gay bastards represent some sort of evil syndicate force is idiotic, not to mention *Village Voice*-like. Bastards are fairly easy targets for casual attacks directed

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"The liberation of homosexuals can only be the work of homosexuals themselves."
Kurt Hillier, 1921.

Winning

John Michael Riordan interviews John Damien

John Damien is beginning his third year out of the profession he loves and devoted half a lifetime to. A conversation with the man whose continuing struggle affects us all.

People make it work

by Tom Warner

Saskatoon, Saskatchewan wouldn't be everyone's first choice as a hot bed of gay liberation. But it is. Former GATE Toronto president Tom Warner returns to his old cruising grounds for an update on this prairie phenomenon.

A Friend Indeed

by Charles Bonnell

Toronto sex researcher Kurt Freund is not exactly a friend of gay people. He's tried to 'cure' us for gawdsake. But in the process he's discovered some very interesting things... like what part of the male anatomy do you think turns straight men on?

Sex and the Single Movement

by Andrew Hodges

"Lesbians and gay men" — a very reassuring concept. Gay men and women working together toward a common goal. It won't work. The co-author of "With Downcast Gays" argues a convincing and controversial case for going our separate ways.

Our Image

The BP Review Section

Christopher Isherwood reveals a lot (or does he, asks reviewer Will Aitken) in *Christopher and His Kind*. John Hofess checks out 'Canada's Tom Wolfe'. The first sex manual for gay men has some new positions for all of us. The latest on TV, stage and screen. We see ourselves and others see us in Our Image.

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• Cover photo by Gerald Hammon •

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The Body Politic is published as an interim a year by Pink Triangle Press, a non-profit corporation, as a contribution to the building of the gay movement and the growth of gay consciousness. Responsibility for the content of *The Body Politic* rests with the Body Politic collective, an autonomous group operating within Pink Triangle Press. The collective is a group of people who regularly give their time and labour to the production of this journal. The opinion of the Collective is represented only in editorials and clearly marked editorial essays. Offsets of the Body Politic are located at 24 Dundas Street East, Toronto, Ontario, Canada M5W 1X8.

MAILING ADDRESS: The Body Politic, Box 7298, Station A, Toronto, Ontario, Canada M5W 1X8.

AVAILABLE ON MICROFILM FROM: McLennan Micropublishing, Box 873, Station F, Toronto, Ontario, Canada M5W 2N8.

COPYRIGHT © Pink Triangle Press
2ND CLASS MAIL REGISTRATION NO. 3045
ISSN 019-3006

The publication of an advertisement in *The Body Politic* does not mean that the Collective endorses the advertiser.

The Body Politic gratefully acknowledges an operating grant from the Ontario Arts Council.

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Winnipeg

Human Rights Commission put on defensive

Damien's visit raises \$1000



Picketers braved high winds and blowing snow in the largest gay rights demonstration ever held in Winnipeg.

The work done by Gays for Equality (GFE) Winnipeg to raise over a thousand dollars for the John Damien defense fund has had far reaching implications for the gay movement in Manitoba.

"The event was important, not only for the amount of money raised," Bill Lewis, spokesperson for GFE told *The Body Politic*, "but because of the effect it had on the gay struggle in Manitoba. For the first time in this province gay civil rights protection became a popularly discussed issue."

The event goes back to last November when GFE raised \$100 and contributed it to the John Damien defense fund in Toronto. The money was raised as a direct result of the ex-racetrack steward's visit to Winnipeg at that time.

Lewis also said the amount was larger "than that raised by any other National Gay Rights Coalition member organization."

"Even more important, a significant proportion of Winnipeg's gay community became personally involved in the struggle, indicating an increased understanding of gay oppression and a willingness to publicly fight oppression. Such results," Lewis said, "testify to the importance of the Damien civil rights case as a focus for the Canadian gay movement." He said that the visit culminated in one of the most successful weeks for gay activism in Winnipeg.

GFE has fought for over two years for improved human rights legislation in Manitoba.

The organization first approached the provincial Attorney General, Howard Pawley, in 1974 and asked for changes in legislation to protect gays against discrimination in employment, in renting accommodation and in dealing with the public service. The GFE representatives also asked that the province's Human Rights Commission appoint someone to study the problems faced by gays in a straight society.

Lewis said that Pawley replied that while he might personally support the legislative changes asked for, he did not believe there would be a "significant public demand" for such changes to justify their being made.

The Damien case about to be played out in the courts of Ontario has enabled GFE to focus public attention on the problems faced by homosexuals in Manitoba.

"Until recently," Lewis said, "most support for the Damien campaign has been confined to Ontario. With the exception of the gay press and an article in *Weekend Magazine*, there has been little interest or coverage of the case in the rest of the country."

In a resolution put forward to gays gathered in Toronto for last September's 1976 Annual Gay Conference, the Winnipeg GFE called for continuing strong political and financial support for John Damien.

The conference adopted the resolution and affirmed the Damien defense campaign as a priority action for the national gay movement.

"Shortly after the conference," Lewis said, "Winnipeg's GFE devoted a meeting to a discussion of how to generate political and financial support for Damien in Manitoba."

In early October, the University of Manitoba's Students' Union agreed to pay Damien a \$300 honorarium, plus airfare, he would speak at the university on the 15th of November. Soon after," Lewis continued, "The Mutual Friendship Society (MFS), Winnipeg's largest social club, enthusiastically offered to co-sponsor a fund-raising dinner for Damien. Further, the MFS's general membership voted to cover the expenses of the dinner as that organization's contribution to the defense fund."

Lewis said the GFE "also planned to organize a demonstration at the Manitoba legislative buildings utilizing the Damien case to illustrate the need for gay civil rights protection."

"News releases announcing Damien's visit were sent to all major Manitoba media outlets with background material linking Damien's case against the government of Ontario with GFE's struggle to have the term 'sexual orientation' included in the Manitoba Human Rights Act."

"Response to the news release was encouraging, if not overwhelming," Lewis said. "A number of Winnipeg radio stations arranged talk shows and interviews with Damien. We were still

concerned, however, that Damien's visit and the gay rights demonstration might not receive adequate media coverage."

"Damien's arrival changed that," Lewis said. "For, he brought with him a letter he had received the previous spring from the Manitoba Horse Racing Commission."

"Earlier in the year," Lewis explained, "the Manitoba Horse Racing Commission advertised in a Toronto newspaper for a racing steward. Damien qualified as an applicant for the job because he had previously been employed by the Ontario Racing Commission as a steward."

"On March 16, 1976," Lewis said, "Damien received a letter from Marvin Terhoo, Chairman of the commission's Steward Search Committee, informing him that while the committee was keeping his application on file, he was not being considered for the position of steward."

"A Manitoba Racing Commission member was subsequently sent to Toronto," Lewis said, "to interview other candidates and finally hired one."

"The refusal of the commission to consider Damien's application meant that, in addition to being fired by the Ontario Racing Commission for his homosexuality, Damien was also being denied employment in Manitoba for precisely the same reason."

"News releases we had prepared to announce the gay rights demonstration planned for November 20," Lewis said, "were re-written to include the Manitoba Horse Racing Commission's refusal to consider Damien. And," he added, "a formal complaint of discrimination was laid with the Manitoba Human Rights Commission."

On November 15th, in an address to 75 students and teachers at the University of Manitoba's Students' Union, John Damien told the story of his legal battle against the Ontario Human Rights Commission and the Ontario Racing Commission.

The same evening a fund-raising dinner held at the Mutual Friendship Society's club rooms was attended by a self-out crowd of 125 people.

Through the evening, Lewis said, "spirits were high and Damien received a strong emotional response from

those present."

The following Saturday, 35 members of Winnipeg's GFE and others braved high winds and blowing snow to picket the Manitoba legislative building in what Lewis termed, "the largest gay rights demonstration ever held in Winnipeg."

Representatives of a number of organizations including GFE, The Winnipeg Lesbian Society and the Revolutionary Marxist Group addressed the crowd.

"Essentially," Lewis told *The Body Politic*, "every radio, TV and press outlet in Winnipeg accurately covered Damien's speech to the University of Manitoba's Students' Union group, the complaint filed with the Human Rights Commission and protracted coverage of the subsequent demonstration. Several local radio stations carried extensive programs devoted exclusively to the question of gay civil rights protection."

"The gist of the coverage," Lewis explained, "was that gay people obviously need specific human rights protection and that governments are failing in their responsibility in providing it."

"Now," Lewis said, "the Manitoba Human Rights Commission is clearly on the defensive, publicly stating that while they would like to investigate cases of discrimination against gays, they are being prevented from doing so by the omission of the words 'sexual orientation' in the Human Rights Act."

Furthermore, the commission noted they were receiving many more complaints of discrimination than had been the case in the past.

But as usual," Lewis concluded, "the government itself is still refusing all comment on this issue of great importance."

by Peter J. Slendehar □

National New Immigration Act a victory for gays

The federal government has tabled its new immigration Act in the House of Commons. As reported in the last issue of *The Body Politic* (see TBP no. 29), the new Act removes the infamous sections which prohibit homosexuals from immigrating into Canada and provide for security reports on homosexuals living in the country but originally from outside Canada.

"This represents the first major victory at the federal level for the Canadian gay movement, and follows years of lobbying and public action by groups all across the country," said David Garmaine, President of Gays of Ottawa. The legislation still has to be passed by Parliament, but it is unlikely that any changes will be made which would affect homosexuals.

The press release and background material issued by the Department of Manpower and Immigration (M&I) when the Act was tabled does not mention the change in the status of homosexual immigrants, and it appeared the Department was trying to put it down.

However, M&I Minister J. Gullen mentioned the removal of the prohibition against homosexuals in two separate interviews on the CBC radio network.

The fact that the proposed new act does not discriminate specifically against gays, however, does not preclude the possibility of other provisions being sexually used against gay people. The new act still provides for the exclusion of subversives, those who admit to having committed acts of moral turpitude, and those who have committed certain crimes.

As well, the act is almost overtly racist, particularly in its implications of immigrants being excluded by quota from countries where Canada decides it most wants immigrants (read: countries without well-developed political

consciousness) to be channelled to the rest of Canada where population shifts are required (read: where capital needs cheap labour).

These and other controversial provisions of the proposed act are likely to spark some debate in Parliament, and so the legislation is unlikely to be adopted until the Spring.

National lesbian newsletter launched

The first issue of *Lesbian Canada Lesbienne*, the newsletter of the National Lesbian Movement, has been distributed.

Compiled by the members of APPLE (Atlantic Provinces Political Lesbians for Equality), the first issue contains news, letters and comments from lesbians across the country. It is an outgrowth of the National Lesbian Conference in Ottawa last October, where the isolation of women in regions outside Central Canada was pinpointed as an important issue.

"This newsletter is one way of keeping us all alive and in touch," says Ann Fulton of Halifax, one of its coordinators. "It is a necessity if we are to continue on a national basis."

The next newsletter is planned for April. Submissions of all kinds are welcome. Contributions should be sent to: Ann Fulton, 44 Arlington Ave., Halifax, NS, B3N 2A1.

NGRC raises over \$6,000 for Damien

Operation 6,000 Dollars has been an unqualified success. When the mid-December deadline date arrived, the project had raised a total of \$6,363.70. Operation 6,000 Dollars was launched by the National Gay Rights Coalition (NGRC) to raise money for the defence of John Damien, the man whose sexual practice is causing the Ontario Racing Commission for unjustified dismissal. Damien was fired for being gay.

Of the 113 NGRC groups that had reported contributions by the deadline date, but some of these groups are planning further fund-raising activities. At least several of the groups who did not report had also planned to raise funds, so the final amount will be even higher than \$6,363.70.

Gays for Equality of Winnipeg took the list with an incredible \$1,010 raised. The group arranged for the University of Manitoba to invite Damien to speak and it centred its campaign around his appearance (see story, page 4).

Gay Alliance Toward Equality in Edmonton finished a strong second with total contributions of \$883.70. Gays of Ottawa ended in third place with \$738. The Body Politic was fourth with \$650 and the Saskatoon Gay Community Centre was fifth with \$447.

For finishing first in their categories, Gays of Ottawa, Gays for Equality (Winnipeg), Windsor Gay Unit, Gayline (Montreal) and The Body Politic have been awarded special certificates of outstanding achievement, as well as other prizes by the NGRC coordinating office.

Since there was no winner in Category "D", an additional certificate will be awarded to Gay Alliance Toward Equality (Edmonton) who, although they finished second in their category, raised more than any other group except GFE Winnipeg.

David Garmaise, who coordinated Operation 6,000 Dollars for the NGRC coordinating office, expressed great satisfaction with the results.

"We've shown that we can go out nationally and raise a large sum of money when we have to," he says. "I think this is a very positive sign and I would like to congratulate those groups who worked hard to raise the money and to support John Damien in his and in our struggle against the forces that oppress us."



University apartments off limits

Furnished one-bedroom apartments at York University have double beds. And as a result, they're off-limits to that university's gay community. The same apartments are available to heterosexual couples whether they are married or not.

According to residence Manager Jane Corbett, furnished apartments are covered by the regulation while unfurnished ones are not because all furnished apartments are equipped with double beds.

"I couldn't conceive of living in such close quarters with another woman," Ms. Corbett said. She added that she would not want to share such a small apartment with her own child.

The unpublished regulation forbidding gays equal access to furnished apartments came to light in late November 1976 when Charlene Robertson and her lover applied for a one-bedroom apartment in York's Alkison Residence. The one-bedroom apartments are \$50.00 cheaper. The application was rejected. They were told to take a 2-bedroom.

According to Robertson, a third-year Women's Studies major, Corbett told them "we have had people like yourselves apply for this sort of thing. Usually we tell them the same thing we have told you and they either take a two-bedroom or live off campus. I suggest you do the same."

"We were already living in a two-bedroom apartment and not using that second room," explained Robertson in a recent interview. "Why should we have paid \$50 a month more to live together when a heterosexual couple, married or not, can have a one-bedroom?" she asked.

The couple finally obtained an unfurnished one-bedroom. These unfurnished apartments are routinely available to both married and unmarried students. The two women declared themselves satisfied with this arrangement.

The unwritten policy forbidding gay couples access to furnished one-bedrooms is, however, still in effect. In a letter to the editor of *Exciteur*, the York student newspaper, Ms. Corbett declared, "Married accommodation (furnished one-bedroom apartments) has traditionally been held for that category of students who are married or living common-law; all other applicants are considered single."

When these events were made public in an article written by Robertson for *Breakthrough*, a York feminist magazine, reaction from the student body and university organizations was generally critical of the administration's stand.

A lead editorial in *Exciteur* deplored the situation and said that an immediate end to this anti-gay policy was essential. "Ontario already has a poor track record when it comes

to recognizing the rights of the thousands of gay men and women in our society. This policy of York housing is just one more insult," it added. The editorial also called for the inclusion of sexual orientation in the Ontario Human Rights Code.

The Gay Alliance at York unanimously passed a resolution demanding that the University repudiate its policy and replace it with a clear statement of non-discrimination. Paul Trollope, organization spokesperson said: "The issue will remain unresolved until a change has been made in the university regulations regarding gay couples renting furnished one-bedroom apartments."

The Legal and Literary Society of Dugoodie Hall Law School also called for an end to the university's discriminatory policy.

Dr. Johanna Stuckey, Chairperson of the Humanities Division of the University, said she was disappointed in the champion of women's rights, declared herself "applied" at the situation.

She has written an open letter to York President H. Ian Macdonald (former deputy treasurer of Ontario in the Tory government) calling on him to investigate the situation. She said it was none of the university's business who was gay and called on Macdonald to "rescind this iniquitous ruling."

Paul Trollope is also a Senator representing the Dugoodie Hall Law School Student body to the university senate. In this capacity he has placed a motion before the Senate calling on that body to request that the appropriate authorities repudiate York's housing policy and replace it with a non-discriminatory one.

However, the Executive Committee of the Senate informed Trollope that the motion does not concern a matter of academic policy and should not be debated by the Senate. They proposed to refer the motion to Assistant Vice President of Student Affairs, John Becker. Becker is generally felt to be anti-student.

"A discriminatory policy effects what students come to the university," Trollope said. "If this regulation causes gay students to go elsewhere than York it could well have implications for 'academic policy,'" he added.

The Executive Committee of the Senate is to reconsider the matter.

Response: new wording

The furor surrounding this incident has prompted the York administration to present a set of new proposals for a revised housing policy. These guidelines would state that there would be no discrimination as such against gays or same-sex roommates. However, married couples would get first priority for all graduate housing.

Gay people, of course, can not legally marry.

The proposals are widely seen as a continuation of the same anti-gay policy under a different guise. Further, the policy would now discriminate against unmarried straight.

However, the university's overall housing policies are in wide dispute and confusion, and students wishing to get around discriminatory practices often resort to deception to get the accommodation they want. Gay couples, for example, live together in many apartments granted to one of the couple on the understanding that the other would be living with someone of the opposite sex, who has agreed to sign as cohabitant. The university has little control over who actually occupies the apartments contracted for.

Gay Alliance at York, Harbinger Community Services (a campus student clinic and information centre), York Women's Centre and York Lesbian Drop-In have jointly formed an 8-person Task Force. This new independent organization's sole job will be to force a change in university policy.

There are 28,000 students at York, a university located in the north-west of Metro Toronto.

by Gerald Hannon

Lesbian group gets home

The Lesbian Organization of Toronto (LDDT) has found a permanent home. It is joined at the new location by two other women's collectives from the city.

The new Toronto Women's Centre, which also contains *The Other Woman*, the feminist newspaper, and The 3 of Cups, a popular coffee house for women, is located in a large house at 342 Jarvis Street.

LDDT, formed in the wake of the National Lesbian Conference in Ottawa last October, is considering a number of activities for the future: a drop-in centre, a political action committee, a counselling group for lesbians in crisis, and an open bar.

The group is holding an organizing meeting at the centre on Sunday, February 6 at 4 p.m. "This is an important meeting," said one of the organizers. "Women should make a real effort to attend."

The 3 of Cups is having an informal "housewarming" coffeehouse on January 29th. For further information call 367-2882.

A general open house for the centre is being planned for March.

Sex ed discussed

On November 25 the Gay Alliance Toward Equality held a forum on sex education and homosexuality in secondary schools. The event attracted 60 people, including representatives of various educational authorities.

A satiric sketch on the sex education curriculum and the view it gives of gay people was presented by a School Board of their experiences by four gay high school students (see *Oykes*, page 12). These will be presented again at a gay teachers conference and to a class at Ontario College of Education.

Those present vowed to oppose discrimination against gay teachers because of their sexual orientation.

Bob Sowers, a Vice President of the Board of Trustees, one of the few educational bodies where citizen input is possible.

This activity conforms to the current CGRO policy of promoting positive sex education in schools. GATE member Chris Bearhill commented: "I want to work against the necessity for gay people to re-educate ourselves after family and school have given us."

by David Gibson

Body Politic/5

Montreal

Police continue bar raids

Montreal gays are awaiting the outcome of a court case which could affect law enforcement strategy for a good many years. In January, an appeal against the conviction of the management of the Aquarius Sauna for running a bawdy house was heard, with the verdict expected in late February. The charge arose from a police raid on Feb. 4, 1976.

A series of other trials has been postponed, pending the outcome of the Aquarius appeal. These cases involve five other saunas, facing similar bawdy house charges laid during the pre-Olympic cleanup in January and May, 1976.

Meanwhile, almost all Montreal saunas are closed, and will probably remain that way unless the original conviction is overturned.

In addition, precedents may be set in the definitions of private and public places, which have always been a key to the prosecution of so-called sex crimes.

With sauna harassment at a temporary or permanent dead end, the police have continued their erratic raids on bars. Even though repression did not end with the Olympics, it has had little effect on the popularity of bar-going.

Most of the popular bars were raided during October for alleged "over-crowding". At the same time, 15 men were arrested, allegedly for washroom activities in the Dominion Square Tavern. In early December, there was a spectacular raid on the L'Imelie Disco, involving at least nine saunas which completely blocked Stanley Street. In this instance, patrons had their ID checked. During the Christmas rush, indoor shopping centres, especially Place Bonaventure, were under increased surveillance for hustling.

by John Blacklock

Thugs terrorize park

Gangs of young thugs have stepped up attacks in recent months on late night strollers in Lafontaine Park, a popular cruising spot for gay men.

Of nine verified cases of aggression against gays reported to the Association pour les Droits des Gais (A.D.G.), the majority occurred in Lafontaine Park. Only two of these complaints were taken to the police, who responded by increasing their surveillance of the park.

Tom Green, vice-president of A.D.G., was among the victims. He was attacked and robbed at knifepoint.

To alert the gay community to the situation, A.D.G. had a full-page article published in the French language biweekly *Gay Montreal*. It urged gays to avoid the park, and requested victims of violence to file complaints with the police and to contact the association.

by Stuart Russell

Ottawa

Gay candidate defeated

Ian MacLennan has been defeated in his bid for a seat on Ottawa's Board of Education.

MacLennan, an open gay and a member of Gays of Ottawa, finished 11th among 12 candidates in the race for six trustee positions on the western sector of the board in the municipal elections held across Ontario last December.

He polled 3,020 votes, about 4,000 votes short of the total needed by the candidate who finished in sixth spot.

MacLennan, who ran on a platform

calling for core curriculum, more French-language immersion courses, teachers' right to strike and comprehensive sex education courses (including an end to stereotyping), attributed his defeat to "not being well-known enough." He also said, "It was a non-issue campaign; people who spoke to the issues got wiped."

MacLennan did not campaign actively in the gay community and he did not raise gay issues during the campaign. The subject of homosexuality came up at only one all-candidates meeting when it was raised by a member of Gays of Ottawa.

Child custody case settled

The Ottawa child custody case involving a lesbian mother has been settled out of court.

The settlement comes prior to the divorce trial where the custody of the couple's one child was to have been decided. Initial custody had been granted to the father because the judge felt that the mother's relationship was not natural.

The mother is living with another woman.

The divorce trial will proceed, but the out-of-court settlement means that the custody question won't be brought up at the trial.

The settlement provides for joint custody of the child, with each parent having a say in important decisions affecting the child's future and with the mother taking care of the child for specified periods during the year.

The lesbian mother involved in the case is very happy with the arrangement.

The out-of-court settlement does not constitute a legal precedent and therefore has little effect on the gay movement's continuing struggle against the denial of custody to gay parents because of their sexual orientation.

Some of the money raised by Gays of Ottawa's Equal Rights for Lesbians Fund may go to help pay legal costs incurred by the lesbian mother. The group has tentative plans to continue the fund, in cooperation with other groups, and to apply it to other cases as they arise and to other methods of fighting the child custody struggle.

by David Garmaise

Le Droit backs down

Pressure by Gays of Ottawa/Gais de l'Outaouais (GO) has reversed a discriminatory policy at *Le Droit*, a local Ottawa newspaper and the largest circulation French-language daily in North America, outside of Quebec.

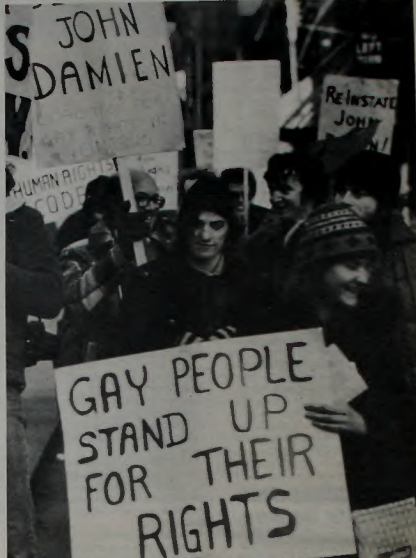
Le Droit, which had been systematically refusing to publish free social and meeting announcements submitted by GO for the daily current events listing, "Le Carrefour", even though the paper had previously published GO's announcements.

After a number of letters to staff at *Le Droit*, GO wrote a letter to the editor on In a separate letter to several members of GO, *Le Droit* also accepted the blame for not notifying GO of its willingness to publish the group's announcements.

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by David Garmaise



GATE Toronto activists protest exclusion of protection for gays from Human Rights Act.

Toronto Vancouver

Demo surprises shoppers

On Saturday, December 11 fifty gay activists picketed the regional Federal Ministry of Justice offices in downtown Toronto, to protest the exclusion of protection for gays under the federal Human Rights Act tabled in the House of Commons early in December.

The day preceding the demonstration two Gay Alliance Toward Equality (GATE) members, GORD coordinator Tom Warner and chairperson of the Committee to Defend John Damien, Terry Phillips, had a meeting with a representative of the Ministry of Justice. This proved totally unsuccessful since the bureau assigned to meet with them didn't seem to know anything about the Human Rights Legislation and eventually told them to go to Queen's Park as human rights was a provincial matter.

The demonstration organized by the Toronto Gay Alliance Toward Equality, had an innovative touch. After picketing at the corner of Bay and King for approximately forty-five minutes, the demonstrators moved to the major shopping corner of Yonge and Queen Streets. The shouts of "Gay Rights Now!" seemed to attract more attention than either the Christmas windows or the Salvation Army Band's rendition of "The First Noel". The demonstration continued up Yonge Street to the next major street, Dundas, before returning to the busy City Hall Square for a short rally addressed by GATE president Brian Mossop.

The media coverage was poor with only a few local radio stations reporting the event. However, hundreds of leaflets were distributed to the Saturday crowds explaining the reason for the demonstration and citing the case of John Damien as a model argument in favour of legislated human rights for gays.

by Dan Stalton

Writer gets grant

David Watnough, well-known gay writer and performer, has been awarded a special grant from the Canada Council for \$7500.

Watnough was among 15 visual artists and writers from the latest competition who received grants totalling \$208,884. Eight of the winners are writers, four are sculptors, and three are painters.

The grants are given periodically to professional artists and writers who have made a significant contribution to their field over a number of years and enable them to pursue special studies or projects.

Watnough is the author of the recent collection of short stories, *Love and the Writing Game*, about growing up gay in Cornwall, England. He also edited a special issue (October 1976) of the *Canadian Theatre Review* on Homosexuality and the Theatre.

Bath chain expansion hits snag at city hall

A steam bath and sauna outlet, proposed for a Hamilton Street warehouse by the Club Baths of Canada chain, has encountered opposition at Vancouver City Hall.

The health club development was deferred until the new year when a new city council took office. A city staff report says the facilities are intended for sexual contact between homosexuals. Council for the Club Baths says the 61 clubs in question would simply be changing rooms.

The owner of the building, Fred Kranz, accused the city staff of a "hysterical reaction." He said the building is intended as a health club for use by anyone and that this is evil, then evil is in the eyes of the beholder."

from Vancouver Province

National

Gay rights a "fad issue": NDP leader

The NDP should stop supporting "fad issues" like gay rights, according to the party's federal leader. Ed Broadbent, federal NDP leader, was quoted in the November 29 issue of *Maclean's* Magazine as saying that support for minority issues was not necessarily part of the federal party's platform. He said that the party, in an effort to become more palatable to the electorate, "has got to stop supporting every fad issue or minority concern that comes along, whether it's the homosexual minority or whatever."

These statements are contrary to the position of the Ontario NDP which adopted a resolution at its last convention calling for the inclusion of the term "sexual orientation" in the Ontario Human Rights Code.

by David Gibson

Basford adamant on exclusion of sexual orientation

Justice Minister Basford still refuses to include the sexual orientation in the Canadian Human Rights Act, citing the excuse invented by his predecessor, Dito Lang, in 1975 when the act was first introduced. Both say government wants the commission to work only in areas where there are already precedents (in provincial human rights codes).

When the federal government introduced the long-awaited act last November, it did not include any protection for gays despite representations from the gay movement and non-gay groups (see T&P no. 28).

The report in the last issue of *The Body Politic* that the category "physical handicap" in the proposed act, is not found in provincial codes, was erroneous. Physical handicap is, in fact, found in three provincial human rights codes, all in the Maritimes.

However, the Act does break new ground in several areas, notably by including "conviction for an offence for which a pardon has been granted" among the prohibited categories of discrimination. The coordinating office of the National Gay Rights Coalition (NGRC) has verified with all ten provincial human rights commissions that this category is not included in their codes.

The provisions in the proposed Act on access to personal information files are also new measures. Thus,

Basford's excuse does not stand up, but the movement has been unsuccessful in its efforts to confront him publicly on the issue.

The form-letter replies from Basford to the movement's letters — and, in most cases, the total lack of response — indicate that the Minister never seriously considered representations calling for the inclusion of sexual orientation. The letters simply reprint or rephrase the letter Otto Lang sent NGRC a year-and-a-half ago without even bothering to update the list of prohibited categories which were altered by Basford when he tabled the legislation a second time.

There are other aspects of the legislation which the movement will likely find objectionable:

- there is a complete lack of penalties and enforcement powers; even if the Commission were to find discrimination, there appears to be no way for it to force the offending party to mend its ways;

- on the surface, the provisions calling for the right of private citizens to have access to personal information files kept on them appear very sound, but the proposed act is full of loopholes allowing cabinet ministers the right to deny access to certain files and placing "security" files beyond the scope of the legislation.

The legislation has received first reading. After debate on second reading, perhaps early this year, it will go to the Justice Committee for study, where NGRC's coordinating office expects to make a presentation.

In addition to the support on this issue from MP Lorne Nyström (see T&P no. 29), NGRC has received positive letters from two other NDP MPs — party leader Ed Broadbent and veteran Stoney Knowles.

Broadbent said that he had written Basford to ask him to include sexual orientation in the Act. Knowles wrote Stoney Knowles, "I hope we can persuade the government to see that this is done."

This support makes it more likely that the NDP would agree to move an amendment when the legislation comes before the Justice Committee in order for the amendment to pass, however, all Liberal MPs on the Committee would probably have to be persuaded to support it, since they are in the majority and usually vote as a bloc.

by David Germaine

Your turn!

The last chance for getting sexual orientation included in the Human Rights Act is for groups and individuals to write to members of the Justice Committee. We suggest the Chairperson, Liberal MP Mark MacGuigan (Windsor-Walkerville) or Stuart Leggett, NDP member for New Westminster. No postage is required.

- Mark MacGuigan, MP
Chairperson, Justice Committee
House of Commons
Ottawa, Ontario K1A 0A5
- Stuart Leggett, MP
House of Commons
Ottawa, Ont. K1A 0A5

St John's

CHAN narrowly escapes folding

Newfoundland and gays rallied at the last moment to save its official organization, the Canadian Homophile Association of Newfoundland (CHAN) from going under.

At its annual election in late November last year, the organization's members left three executive positions unfilled. The gays of St. John's generally felt that this signified the end of the organized gay movement here. The number of people attending the CHAN meetings had been decreasing steadily over the last half year and new executive was considered the coup de grace.

But in an abrupt about-face at their January meeting, CHAN members reaffirmed their determination to have an active, organized gay movement by filling the three executive positions which had been vacant for two months. CHAN's new president called for a concerted effort by all members to make the organization a viable one.

Gay social life in St. John's also met and successfully overcame a minor crisis. The Sea Breeze is virtually the only night spot frequented by gays in the city and its manager, Dick Wade, has been giving patrons a hard time lately. But despite his statement, "there shall be no waiting between males in this club at any time," the waiting goes on without interference and the club continues to be the most popular gay night spot in town.

by Wish Leonard

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Saskatoon

Rights association, NDP women support gay demand

At its annual conference in Saskatoon last November, the Saskatchewan Association on Human Rights (SAHR) passed a resolution calling on the provincial government to include "sexual orientation" in its human rights legislation.

Its members agreed to lead a public demonstration in efforts to achieve that end.

The NDP government of Saskatchewan is planning to make changes in the human rights legislation during the current session of legislature. The government has indicated it does not intend to add sexual orientation to the list of classes of persons who will be protected from discrimination.

The resolution passed by the SAHR was presented to the association by the Saskatchewan NDP women. The resolution says that since SAHR has already presented its annual brief to the Attorney General of the province, and since the Attorney General has indicated sexual orientation will not be included in the upcoming human rights legislation, "be it resolved at the time of the introduction of that legislation, the SAHR actively protest the lack of protection on the grounds of sexual orientation by leading a demonstration and that the SAHR use all its resources at its disposal to change the legislation." The resolution passed overwhelmingly.

The SAHR's resolution coincides with the campaign mounted by the Gay Community Centre of Saskatoon to have protection extended to gay people in human rights legislation.

by Doug Hallquist

Anniversary celebrations planned

Plans are underway for the 15th anniversary celebrations of the Gay Community Centre of Saskatoon. The week of February 6 to 12 has been set aside for activities such as dances, coffeehouses, open houses, and a reunion.

Although initial planning for the centre began in 1971, the centre's first board took office in early 1972 with the first public function being a dance on February 11, 1972.

The centre is active in providing a number of services and activities to the gay community in Saskatoon and the surrounding area. During the five intervening years it has grown to the point where it now serves over a thousand people.

The centre extends an invitation to all past members and new friends to visit with them during their anniversary celebrations.

by Doug Hallquist

Halifax

University papers call national CBC boycott

The Canadian University Press (CUP) has approved a national boycott of CBC advertising to protest anti-gay discrimination by the publicly-owned corporation.

The boycott, adopted at CUP's annual conference in Vancouver last December, is the direct result of the refusal of the Halifax radio station, CHX, to carry public service announcements for the Gay Alliance for Equality (GAE) in that city.

The motion to boycott was presented by the nine Atlantic Region newspapers which had voted unanimously at a regional conference

in November to support the boycott initiated by the *Da'News* Gazette.

"The boycott has been called to focus public pressure on the CBC so that they will implement a non-discriminatory policy," said an Atlantic delegate. CUP represents seventy newspapers serving 350,000 students in universities and community colleges across Canada.

"Since discrimination of any kind is against the CUP code of ethics, the moral decision we can make is to support the boycott of CBC Radio advertising," said CUP's president-elect, Sue Johnson.

GAE has said that it will initiate a corporate policy study on public service announcements from gay organisations. This is the result of an intervention to CDH's application for licence renewal which GAE filed with the Canadian Radio and Television Commission (CRTC). CDH has refused to name a date by which the policy decision will be announced.

The GAE has received a letter from the Honourable Allan J. MacEachen, President of the Privy Council and Government House Leader, stating that he has "taken up the matter" with President J. L. Taylor.

by Robin McCallie

Fredericton

Accused murderer freed; crown appeals

Three months to the day after 29-year-old Curtis MacCartney, a gay hair stylist, was brutally beaten and stabbed, the Crown charged with his death was acquitted.

On November 22, a jury of eight men and four women deliberated for only three hours before returning a verdict of not guilty for Edmond R. Hopper, 26, who was charged with second-degree murder after MacCartney's battered body was found in his downtown apartment on August 24.

However, the office of the Crown Prosecutor has filed notice that it intends to appeal the verdict.

In an interview, Crown Prosecutor Manu Patel said he was disappointed when the jury returned a verdict of not guilty.

"I felt we had prepared a good case," he said, "but the jury didn't."

Because the matter is still *sub judice*, Patel was reluctant to discuss any aspects of the appeal. He did, however, say that the appeal would be based on the charge to the jury at the end of the trial by the presiding judge, Justice Ronald Stevenson.

During the week-long trial, Patel reconstructed the events of the fatal night through the testimony of several witnesses.

MacCartney spent the evening of Saturday, August 21, drinking at Le Siesta, a members-only club in the work class suburb of Nashvaaksis. Around 1 a.m. he left and shared a cab with the accused back to town.

Cab driver Wayne Savage testified that MacCartney invited Hopper back to his apartment where he had beer and marijuana.

In statements given to the police on August 27, Hopper admitted going with the deceased to his apartment where MacCartney made sexual advances which were refused. MacCartney became agitated and threatened Hopper with a knife.

The accused claimed that he dismissed MacCartney and beat him before leaving the apartment, although later that same night, he admitted to another Crown witness, Debbie Stewart, that he might have killed a man.

Denis Sivrel, charged as an accessory after the fact, testified that when he accompanied Hopper to a Waterloo Row apartment early on the morning of August 22 to obtain a case of beer, he saw someone lying on the floor who looked to be in "bad shape." Without

attempting to help MacCartney, they took the beer to the home of Debbie Stewart where they continued drinking until Sunday.

MacCartney's body was discovered by a co-worker the following Tuesday. Hopper went to the police on Friday. Defence lawyer Douglas Smith embellished the scenario by arguing that Hopper, exceedingly drunk and stoned, was enticed home by the deceased, an obvious homosexual. He was propositioned and threatened. In fear of his life, he dismissed MacCartney, roughed him up and left.

The defence then suggested that some time after Hopper left the apartment, but before he returned with Sivrel, an unknown person entered MacCartney's apartment, stabbed him four times in the chest, slashed his throat and robbed him.

The case for the defence was reinforced by remarks of Justice Stevenson and deemed plausible by the jury who returned a verdict of not guilty, a verdict which did little to allay the paranoia among local gays. MacCartney's murder was the second with homophobic overtones in this area in less than four years.

In September 1973, Carmen R. Smith was sent to trial for the shooting of L. Edward Dargavel. The major defence argument in that trial was that the accused had acted in self-defence; Smith assaulted him after getting him drunk on beer. Smith was sentenced to two years in jail which was later increased on appeal to five years.

by Keith Sily

Windsor

Allderspersons support gay rights

Two members of the newly-elected city council have pledged their support for a gay rights resolution banning discrimination against city employees. Their statements came as a result of a survey by Windsor Gay Unity of all the candidates in the fall election.

The survey and a follow-up press release took the municipal politicians and media by surprise. For many, it was their first confrontation with gay liberation, indicating the growing organization of Windsor gays.

Of over thirty candidates most refused to comment, six endorsed gay rights and one re-elected alderman, Ron Wagenburg, opposed the em-

ployment of gays in city jobs where there is contact with children. Wagenburg is a professor of political science at the University of Windsor.

Shirley Campbell, another successful incumbent, called for the inclusion of sexual orientation in the Human Rights Code and promised whatever help she could provide to the campaign. Henry Stanfield, a newcomer to the council, also promised support although he would only make that public after the election.

In the near future Gay Unity plans to approach the council requesting the passage of a gay rights resolution similar to those adopted by Toronto and Ottawa councils. The support of three more council members is needed.

by Jim Monk

Ontario

Damien visits Peterborough

A visit by John Damien to Peterborough has raised the public profile of the gay organization in this city.

Damien spoke at a Trent University forum on Homosexuals and Their Right to Work, on December 7, 1976. The forum was sponsored by the Trent Homophile Association.

Addressing about 80 people, Damien outlined his current struggle to be re-instated as a racing steward with the Ontario Racing Commission which fired him because he is a homosexual.

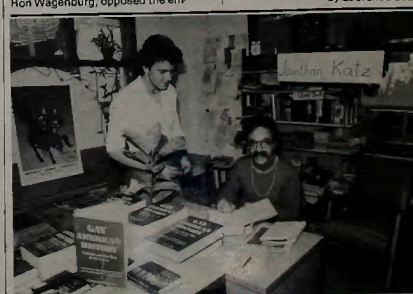
The audience, both gay and non-gay, participated in an informal discussion which followed. Tom Warner of GATE Toronto and Terry Phillips, chairperson for the Committee to Defend John Damien, were on hand to answer questions.

Feedback from students, professors, and members of the community during the discussion was surprisingly positive. "I needed Jerry Baimbach, chairperson for the forum."

"We expected some opposition after many of our posters advertising the campaign were burnt. The Gay Coalition of Trent University and both campus newspapers have encouraged us with their support and helped sponsor this forum."

Extensive coverage was given to Damien, who was interviewed by *The Peterborough Examiner* and *CHEX Radio*.

by Laurence Lobo



Author Jonathan Katz was in Toronto recently on a promotional tour to launch his new book *Gay American History*. One of his appearances was at a book signing at Glad Day Bookshop, which was also participated in several radio and TV interviews, including one with local CITY-TV personality Morton Shusterman, who astonished viewers with his hostility. Photo: Gerald Hansen.

Gay American History

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For more information see page 19.

Hamilton

Steelworkers support gay rights

Local 1005 of the United Steel Workers of America in Hamilton has all the support for the Ontario NDP's position on gay civil rights.

In a city whose "hard hat" image and mentality are notorious, this public statement of support is a significant breakthrough.

by Shane Que Hee

Gays donate film

The McMaster Homophile Association (MHA) will soon present a free copy of the film *The Invisible Minority* to the Public Library of Hamilton and also to the Sexual Education Centre of McMaster University.

The Sexual Education Centre has no material dealing with homosexuality and the city's public library has only the notorious CBS feature *The Homosexuals* which was made in the mid-fifties.

To further public education the MHA decided to donate what it felt to be suitable material.

by Shane Que Hee

Ottawa

Local MP vetoes grant

Gays of Ottawa (GO) has been refused a \$500 educational grant under the Department of Secretary of State John Roberts says. "It is the view of the Member of Parliament, Hugh Poulin, in whose constituency your offices are located."

The grant had been approved by Secretary of State officials, but was vetoed by Liberal MP Hugh Poulin, in whose Ottawa-Centre riding GO's offices are located.

In a letter to then GO President Denis LeBlanc, Secretary of State John Roberts says, "It is the view of the Member of Parliament, Hugh Poulin, in whose constituency your offices are located, that this program of community education and information dissemination is not a priority in his riding."

It is not common knowledge that Members of Parliament get to rule on such grants. It appears that only Liberal MP's have this privilege, making it one of the most blatant examples of government patronage.

However, very few grants are ever turned down by MP's. Once they clear the bureaucracy at Secretary of State, they are usually considered to be worthwhile projects.

Toronto

GATE banned

"Like being shot for jaywalking" is how one GATE member described it. She was referring to the Church Street Community Centre's action in banning GATE, use of the Centre for six months.

The ban came from the Centre's executive director Doug Finbow after an incident towards the end of the year in the GATE dance. On that occasion caretaker Mark Rubenstein prematurely demanded an earlier closing time for the bar than GATE, which had rented the Centre for its monthly dances since last July, expected.

When GATE leadership did not acquiesce to what one member later described as Rubenstein's "belligerent demands," the caretaker telephoned a member of the Board of Directors, Bill Copps. Copps, according to a story in the GATE newsletter *Gay Rising*, "is known to have hostile feelings toward gay people" and to oppose the Board's decision of last summer to allow GATE to rent the Centre.

Without a word of warning to GATE officials in charge, Copps entered the dance hall at 12:40, turned up the lights, and shouted that after 1:00 people would be there illegally. With clasp on his underwear at about five minutes past one, Copps summoned the police to evict GATE. Three cruisers of uniformed police quickly appeared on the scene, but finding no violation of the law left almost as quickly.

The Centre, which opened in October 1975, is owned by the City of Toronto. Its purpose is to serve the needs of the community in an area enclosed by Sherbourne, Gerrard, Bay, and Bloor streets — an area containing the core of Toronto's gay residential and entertainment district. All of the Centre's \$60,000 annual operating budget comes from the City.

GATE president Brian Mossop has indicated that there was an original misunderstanding about the time to vacate the building. Previous dances have ended at about 2:00, in part because John Argue, a GATE member who is president of the Centre's Board of Directors, has been present to close the Centre personally. With Argue out of town on this occasion, GATE agreed to be out earlier than usual, but did not share Finbow's understanding that

they were to completely out by 1:00 sharp. But even after the intrusions from Rubenstein, Copps, and the Metropolitan Toronto Police, GATE was completely out of the building by 1:30 — considerably earlier than usual.

Argue, who describes himself as "a gay activist within the Centre," was able on his return to persuade the Board to reduce Finbow's ban from six months to two. He points out that other groups, not gay, had been kicked out of the Centre before — but for far more extreme infractions, and without being insulted by the Centre's staff or Board members, and certainly without hindering the police called in on them.

The Centre thus far has been unwilling to dissociate itself from the behaviour of its caretaker and that of Copps toward gay people at the dance. Finbow even refused to speak to *TBR*, saying that there had already been enough "anti-gay journalism in *Gay Rising*" (sic).

Alderson Allan Sparrow responded to a letter from GATE about the incident by insisting that GATE show that Copps had "made anti-gay remarks when he was on the premises... before labelling his behaviour in any particular way."

Argue responded, "Mr. Copps displayed his prejudice in his acts, not in his words."

GATE has authorized its executive committee to pursue the case and to call for a demonstration against the Centre if this is appropriate.

by Michael Lynch

One dead in fire

And early morning fire on October 15 took the life of one patron at the Barracks, a popular Toronto steam-bath.

Killed in the fire was 28-year-old Rafael Angel Rojas of London, Ontario. Firemen discovered his body in a second floor room where he is believed to have died of asphyxiation.

The blaze, which has been attributed to careless smoking, gutted the rear portion of the Widener Street bath and extensively damaged the main floor.

A coroner's inquest into the fatal blaze has been set for February 7. The Barracks has subsequently been renovated and reopened.

by Keith Slay

GO was going to use the money to improve its educational resource material for use in public seminars and meetings with community groups. The size of the grant, \$550, represented only one-tenth of one percent of the Department's \$950,000 1976-77 budget for the Group Underrepresented and Human Rights program.

by David Garmalse

Ontario

Rights code demand gains wide support

During the past eight months over 40 briefs have been submitted to the Ontario Human Rights Commission recommending inclusion of the term sexual orientation in the Human Rights Code.

The commission is conducting a total review of the code and its areas of jurisdiction which will culminate in a report to the provincial legislature in late February.

Among the briefs were submissions made by the following gay organizations: *The Body Politic*, McMaster Homophile Association, Gay Academic Union, Homophile Association of London Ontario, Guelph Gay Equality, The Committee to Defend John Garmine, Gays of Ottawa, Toronto Gay Alliance Towards Equality and the Coalition for Gay Rights in Ontario.

A number of human rights organizations from around the province also submitted briefs, as well as women's centres in Toronto, Ottawa and Sault Ste. Marie, the South Asians for Equality and the Native Women's Centre in Hamilton. Other briefs came from the London and District Labour Council, the Canadian Labour Congress and the Canadian Association of University Teachers.

Revision of the code to include protection of gays has been a major demand of the gay movement for over three years.

by David Gibson

Australia

Tribunal held on discrimination

On November 27-28, 1976, the Campaign Against Moral Persecution (CAMP) organized a Tribunal on Homosexuality and Discrimination, in Sydney.

The Tribunal was based on the Stockholm tribunals on atrocities in Vietnam. The idea was to have leading community figures act as a panel before whom the homosexual community would present evidence of discrimination. Through this means the CAMP hoped to receive publicity in the media and thus effect a change in people's attitudes.

The tribunals were Dr. Jim Cairns, Labor Party MP and former Deputy Prime Minister, Barry Enge, secretary of the NSW branch of the Australian Workers' Union, Arthur Gietzelt, Labor Senator in the national parliament, and Bridget Gilling, vice-president of the NSW Council of Social Services.

The Tribunal was not well attended by the homosexual movement. Only about 100 people filled the large auditorium. Evidence was given to the panel by witnesses and through written submissions, covering churches, schools, governments, the media, and the family.

On Monday, November 26 the panel handed down their report. As expected it was liberal. They stated that "the pursuit of maximum individual freedom of belief, expression, action and life-style is a basic principle of the freedom of others (was) an intrinsically desirable goal."

They recommended the enactment of a Human Rights Bill at the national and state levels which would include

the elimination of all forms of discrimination on the grounds of sexual orientation, and the amendment and/or repeal of existing laws so that sexuality in all forms is eliminated and only violence and undue influence remains an offense. They also recommended that all references in material on sexuality being used in educational institutions with a sex/sexual bias should be eliminated; practitioners of alternative life styles should, they urged, be brought to the teaching of courses in 'personal development' in schools.

by Craig Johnston

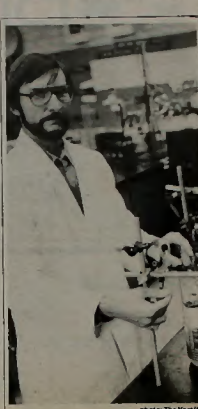


photo: The Verity

Campus engineer comes out

When Clarence Barnes decided to come out on the job, he was helped along by the straight press. By a two-page spread, in fact. Barnes, 43, is an instructor in the department of chemical engineering at the University of Toronto. On December 1, the *Verity*, the campus newspaper, ran a large article surveying the experiences of "out" lesbians and gay men on campus. It featured excerpts from interviews with a number of undergraduates, graduate students, and staff members.

The most extensive interview was with Barnes. He discussed his decision to come out, the particular problems of being gay in the "macho" field of engineering, and Canadian urban gay life in the sixties. He gave as his main reason for coming out his desire "to drop the mask and be honest about who I am."

"I want to stop people from assuming that I'm heterosexual," he said. "It's dishonest. I'm not straight and I shouldn't pretend that I am. Also, it's a relief to talk about being gay."

This was the first time Barnes had ever identified himself publicly as gay, and he was sure the article surprised most of his students and colleagues. But he got one surprise himself — at "the lack of any negative reaction." "There's been mostly a resounding silence," he reported a month later. The only break in the silence occurred when several students, one colleague, and a letter from someone he didn't know all volunteered positive support for him.

Barnes reports a sense of personal liberation from the experience. "I'm glad I did it," he said. "I do it again."

by Michael Lynch

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FLAUNTING IT

Death by Good Manners

Along with a man from the Ontario Human Rights Commission, two representatives from GATE Toronto addressed a session of the community college course, Sociology of Homosexuality. The OHRC rep, what you might call a Thoroughly Decent sort of person, wouldn't hurt a fly, probably years to be on the certain amount of Good in his lifetime, but These Things Take Time, said to me with what seemed like admiration: "You people will just have to keep getting knocked down, again and again, and you'll have to keep picking yourself up, it's the only way." It may be the most honest thing I've heard from the OHRC, but it poured to me that this man had very likely never been knocked down in his life, never in a single one of the infinite ways it can be done, yet here he was chatting about it over coffee. Sadly, it occurred to me only later that it would have been the perfect time to acquaint him intimately with the experience, to flatten him. But naked violence, oh dear, and good manners. How unreasonable, unfair, unCanadian, ungay to get angry at such a Thoroughly Decent person, doing his best in, God knows, a difficult situation.

Last year we protested the broadcast of a program on educational television, a truly repugnant view of gay people. We were assured by letter from the Man At The Top — they say it pays to go directly to Him — that the videotape had been removed from their library forever. In fact it had been erased. Very sorry about the... we didn't screen it before we aired it, etc. etc. — never again. Eiah blah blah. We asked for and were granted a meeting with the Director of Adult Programming. Very nice, very cooperative, very interesting. It was all so agreeable. Except when we asked to be consulted in future about programs about us before they were screened, before even produced or purchased (apologizing after you've shit on someone is tactful but there is a better way); yes, well, but "we're educators, we aren't here to sell homosexuality, our job is to present a balanced view." Balanced view? For those who aren't familiar, is a shrewd invention: in general it means the view of whoever owns the outlet, in this case the Ontario government; in our particular case it means at best making sure that homosexual people don't appear too happy/stable/strong because then you're selling it. If you show a happy/stable/strong lesbian or gay man, then you also have to show an unhappy/unstable/weak one, or an Expert, which is worth at least two of us. It's an intricate system.

Each of us came from the meeting uncomfortable. It had all been so polite. They destroyed that nasty tape, he agreed finally to consult us in future. A breakthrough. But he had also said that nothing was really going to change, and it did it certainly wouldn't be because of pressure from us. Not in nearly so few words, nothing is ever said by such people in so few or such clear words. Each of us felt we had all been far, far too polite. These people, after all, had lied to us (nothing is ever aired without being screened), had done and would likely continue to do us considerable harm. Each of us wanted at various points to say to this buttery official "Fuck you!" But he was so nice to us, he never actually insulted us, and You Don't Get Anywhere By Bad Manners.

Since then we've discovered the same tape was broadcast two years earlier, a similar protest made, the same apology and the same promise returned that the tape had been erased. Forever.

Psychiatrists are particularly skilled

at this kind of oily deception, they take courses in it. We heard about a conference at a psychiatric hospital on sexual identity and sexual preference. Something you might assume, of interest to us. We called one of The Men At The Top to get permission to send a representative. Talk about oil slicks, this man was a pro. Oh this is just a party, really, not a conference at all, we're just calling it that, it's a get-together, nothing we've decided. Trust me. Believe me. You'd find it awfully boring, a lot of shoptalk. Gay psychiatrists? Who knows, we don't ask our people their sexual preferences, good heavens, what an idea. Aversion therapy? No one does it here anymore. Oh well, possibly one or two of the old guard but you know... so on and so on. Again the feeling, always afterwards, of an opportunity lost, a confrontation avoided, the advancement of nothing but good, good goddamn manners.

The Canadian Churchman, the Anglican newspaper, published a number of surprising positive features on gay people in its October issue. A warden (good title in this case) of that church was granted a quarter of a page in The Montreal Gazette to vent his rage against this appalling "moral bankruptcy," this "rot." He trotted out all the standard shit — perverted use of the word "gay" by "deeply unhappy human beings," "breaking a fundamental law of nature and of God," and a plumb about a young man who was training for the priesthood picking up "an innocent teenage boy on the street," took him to his room and committed homosexual acts with him. The boy subsequently required extended psychiatric care, lost year school and is trying with difficulty to rebuild his life. Reading this enrages me, because between these poisonous lies lurks an utterly different story. Two men meet, share sex, one is then punished by himself or by others — loving Christian parents? — with psychiatry. They wreck him until he freezes, sexually, socially and mind. I've demanded equal space to answer this venomous warden in The Gazette, it remains to be seen whether they will consider the idea profitable. If they do, my answer will no doubt be correct, logical and polite — all the things missing from this and most other attacks on us. It isn't enough.

Similarly, as reported in TSP 29, a local TV station and a very local newspaper carried rabidly anti-gay hate messages from David Scott Atkinson, local bigot and bigot. The TV station pretended a vast innocence, blushed and apologized, never again, etc. What rubbish, of course it will happen again. The paper said something fatuous and convenient about freedom of speech. The Body Politic article suggested writing the creep himself and the outlets that carry his perversion. Nice, but watch and see if he doesn't do more of the same, through the same outlets. Can you imagine how such a person reacts to critical mail — "ho-ho, that got the soppers up in a storm, didn't it" — he thrives on attention, any attention. So why not ignore him, and he'll go away. Sure, like Hitler. And even if you sent a letter with medicine back to him — let's say a paper bag full of shit on his doorstep (there are laws to prevent you, of course) — "ahha, just what you'd expect from a pervert!" He'd love it. So what are you going to do?

I don't know about you, but I'm running out of cheeks to turn.

I'm sick of good manners. Come to think of it, this column is much too polite.

by Michael Rordon □

Saskatoon

It has one of the biggest gay centres in the country.
A report on the people who make it work.

by Tom Warner

It's not as I remember it. I recognize only a few of the faces in the crowd, faces that are familiar and comforting. The other hundred or so people jammed into this room are strangers. It's an odd feeling. I used to know all of the faces. On the crowded dance floor bodies bob and bump to the sounds of disco music; on the periphery intimate groups of men and women are clustered around a dozen tables... a lot of laughter, more than a little gossip. Another group winds its way carefully between the tables, delicately manoeuvring their trays out of harms way. In an adjoining room, two women are playing pool, in a closed office, away from the noise, a woman offers some gentle advice to a very nervous young man.

It's not as I remember. And everywhere there is a feeling of warmth and hospitality.

I have come home, after five years, to Saskatoon. A lot has changed. For gay people it represents an act of transformation of this city of 140,000 people, plopped incongruously down beside the South Saskatchewan River.

For one thing, it is no longer quite the bastion of heterosexual conformity it once was — where being openly gay often meant moving to a larger city. Not so long ago a gay man or woman could spend years looking for a gay community only to discover a lifestyle revolving around the park, public washrooms, a couple of 'mixed' bars and a few indescribably tacky parties.

Today, Saskatoon is a city with a visible and growing gay community which operates a full-time community centre on a busy downtown street. Where I am, dancing, this particular Christmas vacation.

Fall, 1971. I stumbled upon a copy of the *Georgia Straight* and found an ad which read simply "Saskatoon Gay Liberation, Box 3043, Saskatoon." It seemed unbelievable, I answered the ad, worried about who might receive the letter. A few days later Doug Heilquist phoned. He had placed the ad because he wanted to form a gay organization in Saskatoon.

Right: Doug Heilquist, 30, Executive Director of the Centre. "Doug has a woman's soul," he feels and deals with his feelings. He is a benevolent leader and a true supporter of women's issues: not in a patronizing way like so many other men. "I listened to a lesbian member of the centre. Doug attracts support like that — he is a warm and generous personality and many, many of us owe our coming out as gay people to him. He says 'I believe the biggest contribution the Centre has made to Saskatoon is the development and growth of a supportive gay community.' Paraphrasing the Centre has grown from 30 or 40 live years ago to somewhere between 800 and 1000 today.

Incredibly, over the next few months a small group of people discovered the same as I am, on a little classified, answered it, and formed the nucleus of the future organization. For nearly two years we functioned precariously out of a post office box and the nearest available living room.

By January of 1972 the group had a Board of Directors and was calling itself the Zodiac Friendship Society. Admittedly closely, but the political arm of the ZFS was a little more up front — Saskatoon Gay Action.

The first priority was to provide a social milieu which would permit the gay community to grow and prosper. Without this, political action would not have been possible.

February 11, 1972, Saskatoon had its first gay dance. We were exhilarated and inspired by the turnout. Over fifty men and women attended that night, and the future looked entirely rosy. Buoyed by the success of this first dance, ZFS decided to hold them on a weekly basis at the Unitarian Centre. But nothing ever quite lived up to the promise of that first dance. On a good night we might get forty people. I remember one disastrous evening when there were only five — someone had held a party and everyone was there.

Nonetheless, just one year later, ZFS took a calculated gamble. It opened its own community centre in downtown Saskatoon, smack in the middle of everything else legitimate, and offered counselling, phone-lines, drop-ins.



Not shown: Mavis Carleton, 48, founding member of SGCC, member of Board of Directors. "I feel as though I have found my home and my family at the centre. I was very apprehensive when I answered that ad five years ago... there seemed to be so few female homosexuals in those days." Mavis was the first lesbian member of us that I had ever met. Now she is only one of many women actively involved in the running of the Centre. She pointed out that 4 of the 9 board members are women.

Neil Richards, 26, SGCC member. "The University of Saskatchewan library's gay collection is twice the size of the University of Toronto's." Neil is a librarian who spends a lot of time organizing the Centre's library and placing gay books in local libraries. The Centre now stocks 337 titles, available to anyone who wants them.



dances and political action meetings. It has never looked back.

Successes. The group has had its share — hosting the first prairie regional conference of gay activist groups in 1973, obtaining a pro-gay statement from the Saskatchewan Human Rights Commission (setting a precedent for the movement in Canada). It pressured prairie newspapers to carry gay advertisements; helped a lesbian mother to fight for custody of her children; intervened in two federal and one provincial elections... and finally launched the famous case around Doug Wilson, the gay educator discriminated against by the University of Saskatchewan.

There was some opposition to the organization in the old days. "Saskatchewan is too small, too conservative" they said. Not any more. The group is attracting the old, the young, men, women — a good cross section of the city's gay population. And they're committed — to being out, and making the centre work.

It's not called the Zodiac Friendship Society anymore. It's been the Saskatoon Gay Community Centre since 1975 — a new front name symbolizing a new, up front gay community.

People make it work. Hard working, determined people like those shown on this page — Mavis and Elizabeth, Neil and the two Dougs.

The fifth anniversary of the Saskatoon Gay Community Centre is an important milestone in the history of the gay movement in Canada. The success of this small band of gay activists in this prairie city has shown that gay

liberation is not just a phenomenon seen in large urban centres. But most important, the people at SGCC have shown that with a little bit of effort, you can build something out of nothing.

And it took only five years. □



Above: Elizabeth Notori, 22, formerly co-director of the University of Saskatchewan's Campus Women's Centre; currently a member of the SGCC Board of Directors. "There are times when it's important for me to relate exclusively to women around concerns that we have in common, and bring the energy of the experience back to the mixed group in the gay movement." "Saskatoon's gay community is not divided along sexual lines. Lesbians in this city are not secure in it, but they're not just taken women either." "When Fred appeared... it usually doesn't matter what the sex of the person is," notes Elizabeth.

Above: Doug Wilson, 26, President of Saskatoon Gay Community Centre. "My firing and what happened as a result? I feel very positive... very happy about everything that happened. It has been the catalyst for a multitude of positive things... support for and awareness of gay rights."

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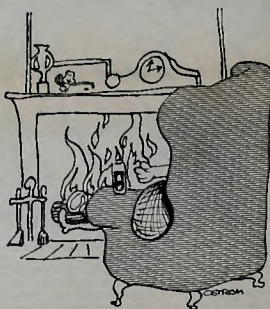
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DYKES

Lesbians confront sex education system

The following are comments contributed to a panel discussion on gay people and sex education which was organized by GATE Toronto in conjunction with elections for board of education trustees in Toronto. The two participants, Fiona Ratray and Christa Luther, are members of GATE's Lesbian Caucus and students at East York Collegiate Institute.

Christa: We surveyed a number of students: women and men, from our school between the ages of 14 and 19. Most of them received preliminary sex education at about age 11. It usually consisted of a film about the changes that occur at puberty — mainly those affecting young women. Between ages 13 and 16 an often embarrassed health or Phys. Ed. teacher taught sex ed in non-compulsory, segregated health classes. The subject included a basic consideration of heterosexuality, conception, and birth. Discussion of venereal disease often occupied the majority of the time set aside for sex education. Of all the students surveyed, only one could recall the topic of lesbianism or homosexuality cropping up. It was in a pamphlet published by Kates "for girls only." The relevant section of the pamphlet advises young women to both take precautions against and take pity on anyone, particularly a roommate, that they suspect of lesbianism. Of course the assumption of the pamphlet is that every girl who reads it considers herself to be straight.

Fiona: In our school, with 120 teachers, only 1 or 2 in the Phys. Ed. department have the mandate to teach sex ed — and not all students take phys. ed. Sex education and birth control are also taught briefly at the end of the last term in Grade 13 biology, by a nurse from outside the school. I found only

try to help their gay students. In fact, everything is set up against the gay student from the top down, from the lack of information to the attitudes of students and teachers alike.

Christa: The general view of the majority of students regarding lesbians and gays is a mirror of society's views. Suspected gay men are taunted and occasionally beaten. Suspected lesbians are ignored and avoided or publicly derided. To come out publicly can be tantamount to slitting one's



Winnipeg

Fiona: Even in a community of 2000 student, word travels fast of the queer in our midst.

Despite this show of overt heterosexuality, if you talk to students individually, many express an uncertainty about their own sexuality — are even possibly struggling to come out themselves. But put them back in a crowd and they become busy asserting their straight roles and morals once more.

There is a real need for unbiased, qualified teaching and guidance staff, and for information and support for gay students — especially those just coming out in today's school system.

Fiona: My own experience shows how little one can count on a teacher's support — and especially a guidance counsellor's support.

My lover and I both go to the same school where her mother is my English teacher and her father is a guidance counsellor. At the close of last term our relationship came to their attention. I made the mistake of expecting understanding from her father because of his position, but instead I was met with blatant homophobia. At first we were told that ours was a destructive relationship, not because we are lesbians, but because we were seeing too much of each other. Then he tried to find out 'what caused' my homosexuality. We were both advised to see a psychiatrist and were ordered not to see each other again. Finding us both unwilling to co-operate, he threatened to send my lover away to have aversion therapy and not to inform my parents. My lover was whisked off for the summer, and at present we see each other when we can. The situation between her parents and me is an uneasy truce.

This entire incident shows how the personal values of teachers are imposed on gay students. I was fortunate because I was able to contact the gay community for moral support. If it hadn't been for that, I'm sure I would have been really mixed up. □

Toronto

another teacher who included sex ed and birth control in her curriculum — at the insistence of her grade 13 students. She is a family studies teacher, only partially qualified to teach sex ed, and could face disciplinary measures for including this in her course. On the subject of homosexuality and lesbianism she takes a traditional, liberal view: it is not normal, or everyone would be doing it; we are in an arrested state of development. She advises students, if they have the choice, to go straight. And finally, she told me that gays can be constructive individuals and should not be ostracized from society. As I said, this teacher is liberal — many others openly condemn or ridicule us. Those teachers who are gay themselves risk their own jobs if they are open, and consequently seem very reluctant to

A Freud and indeed

Penile plethysmography?

Just a little technique for measuring degree of erection.

Some interesting facts about what turns gay — and straight — men on.

And off.

by Charles Bonnell

The relationship between the scientific and gay communities has often been a stormy one. The majority of scientific results which did not reinforce these notions simply had to be wrong. Recently, pro-gay research has been done — where "pro" is defined as anything that does not explicitly promote the sickness model. This recent research has tended to be better stuff, since most gays are not in fact sick, one only does bad science if one forces sickness upon us. The sickness-favours have tended to be psychiatrists; the sickness-ignores have tended to be psychologists and sociologists.

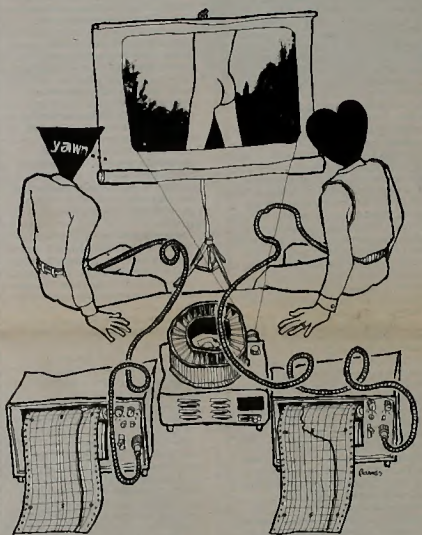
I would like to describe the work of one researcher who does not easily fall at either polar extreme. His name is Kurt Freund, and he is working at the Clarke Institute of Psychiatry in Toronto.

Communist countries rarely allow any research into sexual behaviour, with the possible exception of the most reactionary sort of psychiatric rationalization of anti-homosexual and anti-deviant laws. Up until the Brufak affair, Czechoslovakia was the premiere counterexample, with a "sexological institute" at Prague University. Kurt Freund was one of their most active workers, now safely out of range of Russian tanks.

Freund comes from a confusing past, and his relationship to the gay community is similarly contradictory. In many respects, he is homophobic. He has referred to homosexuality as a "pathologic erotic adjustment", and has implied that gay patients "are inclined to deny certain facts in order to... avoid any further treatment, which is often regarded as undesirable by them." He assumes that the psychiatric hypotheses about the etiology of male homosexuality are reasonable, possible, and worth investigating. He has never, to my knowledge, written about gay women. And he has in the past tried to cure homosexual men with aversion therapy.

Pretty bleak, eh? But relax — or more precisely, relax a little. As a result of all these prejudices, Freund has managed to disprove the major psychiatric theory of homosexuality, demonstrate that it is difficult or impossible to "cure" even those male homosexuals desiring it, and has amassed considerable evidence to show that heterosexual men might be nearly as likely to molest little children, and might not even be trusted around teenagers!

To top it all off, Freund's favourite technique is a distinctly 1934-ish device called a penile plethysmograph — which looks (I am told) alarming — like an Accudac cuff. This device is attached to the penis, directly measuring the degree of erection and recording the volume on a pen-and-ink graph. Many gays immediately conjure up all sorts of scenarios along the lines of forced lie detector tests, but you need



not worry about that — there are already much easier ways of doing those nasty things. (Pupillometry, for example, can be employed to deduce interest in same-sex nudes in either gay men or lesbians. It is more pernicious than plethysmography because it can be used surreptitiously, unlike the process of attaching a transducer to a penis. Plethysmography must be used for scientific experiments, however, since pupil diameter indicates interest, not necessarily sexual arousal.)

Freund's use of the plethysmograph is much less pernicious than these scenarios, at least of late. One early series of experiments tried to evaluate the theory that gay men are gay because they fear women or have some other aversion to them. With the plethysmograph in place, subjects viewed slides of naked people of both sexes, of four different age groups — adults, pubescents, pre-pubescent (aged 9-11), children (aged 6-9) — and landscapes. If gay men really fear women or intercourse, they should react less to adult women since little girls presumably are not as threatening. Both heterosexual men and "androphiles" (Freund's word for gay men preferring adult men as sexual partners) viewed these slides, and their penile volume changes were analyzed

to see if the gays reacted more negatively to slides of adult women than they did to (non-reproductive) girls — more so than the straights did to men versus boys.

The results were summarized in an article in the *Archives of Internal Medicine* (volume 134, p. 495, October 1974) and in Freund's chapter in a book edited by J.A. Loraine (*Understanding Homosexuality: Its Biological and Psychological Bases*, 1974). For us androphiles, naked adult men turned out to be most arousing, followed by pubescent males, older boys, and then younger boys. All the female slides were equally unarousing — which is to say, no better at inducing erections than the landscapes. For straight men, just the reverse set of penile responses was found, and the fear-and-loathing theory of homosexuality thus got the dust.

But there was one small, intriguing difference. The androphiles showed no significant difference in arousal between the landscapes and the 6-9-year-old boys. But the straight men ("normals", according to Freund) were statistically significantly (a little) more aroused by the pictures of naked 6-9-year-old girls than they were by landscapes. Of course, we should be careful to keep this finding away from anti-straight propagandists, since they

would well use it to support the notion that straights are likely to be notorious child molesters.

But seriously, folks, I think the finding does help us to understand why the gay-as-child-molester stereotype has been so persistent in the face of scientific evidence to the contrary. Many straight people, especially homophobic ones, can only understand homosexuality in the light of their own experience. Freund's work does not explain why straights fear gays. But given that fear, it can explain why child-molesting became the myth to justify that fear: many straight men are aware of a slight sexual attraction for little girls.

But it could be argued, to return to the test of the fear theory, that absence of arousal is different from fear. So in another series of experiments, Freund used a slightly different methodology. He aroused subjects to a certain erection level by displaying their most favoured sex object, and then switched to a picture of a less favoured one: adults, adolescents, older children, landscapes, or people with disgusting skin diseases. Sure enough, in the last case, the erection was lost quickly (for both gays and straights), and landscapes produced a much slower loss of erection. But pictures of the most preferred sex produced a slow loss not significantly different from landscapes. This indicates simple disinterest, not fear of revulsion. In this series, subjects were also asked to write down their level of conscious aversion to each slide; here, the straight men reported more disgust towards the male nudes than the gay men reported of the female nudes! Other researchers using slightly different techniques have found (unlike Freund) that these verbal disgust ratings are reflected in penile responses, gay men being unimpressed by non-preferred nudes and straight men being repelled by them. Again, this experiment failed to confirm the old psychiatric theory, and even suggested why that theory may have been thought of in the first place: straight psychiatrists might have transgressed their own feelings about homosexuality to the feelings of gay men about heterosexuality.

Freund was apparently a little surprised by his findings that some (perhaps many) "normal" men are at least a little turned on by little girls, and he ran another set of experiments to investigate just what it was that produced the arousal. Using only what he called "normal" adult men (plus a heterosexual adult man preferring adult women as sexual partners), Freund showed slides of body parts of males and females, and of children, pubescents, and adults. For each of these six age-sex classes, five body parts were shown — chest, pubic region (navel to mid-thigh), legs, and buttocks — 30 slides in all, plus a few landscapes. Freund found that all the female body parts were more arousing than the scenery, except for three minor categories (girls' faces and legs, and pubescents' legs). He also



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FEATURES

A Friend Indeed

Continued from page 13

found that 29 of the 30 male slides were no more arousing than the landscapes. Before you read further, would you care to suggest which male body part and age class was a little arousing to heterosexual adult men, as a statistical ensemble?

Yup, you guessed it: adolescent male buttocks. Freund's data are aggregated, so we can't be sure whether most straight men are weakly attracted, or relatively few are strongly attracted. But some "nondeviant" heterosexual men like teenage male buttocks. (This finding is not an artifact of the large number of statistical tests performed, since it appeared in each of two groups of men.) Given this fact, it is all wonder that some straight people feel that gay men are dangerous to have around teenaged boys? If the father himself notices an attraction, just think how irresistible he must see the son as being to people "unable" to keep their homosexual feelings under control.

I should add that Freund only reported the result of these experiments and discussed their bearing on Freudian theory. The homophobia interpretations are entirely my own. In fact, I suspect Freund may not have appreciated the importance of his finding concerning adolescent male buttocks, since he buried it in an article entitled, "The Female Child as a Surrogate Object" and didn't mention it in the abstract. He was not, however, hiding it; he could have left it unnoticed in the tables, but instead noted it twice in the text. He also seems unaware of the importance of this finding for understanding the origins in cultural "primitive" cultures of sexual relationships between adult men and boys about to enter manhood.

The physiognomic technique also provides some scientific, observable support for the reality of the notion of sexual orientation. Although Kinsey and his coworkers undoubtedly proved that one's behavior can exist anywhere along a heterosexual/homosexual continuum, many gays and straights alike continue to believe that there is such a thing as "sexual identity" — preferences in the absence of societal pressures. Freund has been able to show that there are significant discontinuities in the spectrum of heterosexuality and homosexuality that exist along the dimensions of sex of preferred partner and age of preferred partner. Human beings are not distributed randomly along these dimensions when it is arousability by body shape (that is, pictures of naked bodies) that is concerned. There is much more overlap and continuity, however, when fantasies of body contact and sexual contact are concerned. I might add that Freund has failed to verify the existence of landscapes.

Freund's most unfortunate excursion was into aversion therapy for the "cure" of homosexuality. Unlike some other workers, however, Freund has learned from his mistakes, and his papers on the subject form a very useful series. By 1962, for example, Freund was already able to recommend against heterosexual marriage for most homosexual men, finding that the marriage was happy only in the most exceptional cases. In 1960 (in an article in *Behaviour: Therapy and the Neuroses*, edited by H. J. Eysenck) he described his aversion therapy experiment and compared its success with that of several other therapies which were more psychiatrically oriented.

...all the (earlier) therapeutic measures considered to be efficacious in the case of homosexuality depended on a common principle...the discouragement of homosexual activities...There appeared neither very strong...differences between the

outcomes of treatments relying on non-verbal, non-exploratory psychosomatic procedures, and those of a psychoanalytic type. This served as justification to carry out a treatment of homosexuality (involving aversion therapy) and to attempt to discover its efficacy. The efficacy of this simplified treatment does not appear to be very different from that of other types of treatment of a psychosomatic nature.

Elsewhere in this same paper, Freund seemingly reported a staggeringly different result:

Of the 10 patients (of mine) followed up, 5 are at present so well adapted heterosexually that they have heterosexual intercourse exclusively or preponderantly, up to a point they are satisfied with this. Except for patient F, however, they all claim that their motivation is still almost exclusively homosexual. Six of them had no homosexual intercourse until 1956, the others had such intercourse only sporadically. In 1956, only three claimed not to have had any homosexual intercourse since treatment. In nearly all patients there is a slow increase of homosexual activity. Only one patient (G) claimed to have been really in love with his wife, and he took back this statement in 1958. Only he and patient I claimed predominantly heterosexual motivation, but this statement was disclaimed later by a, and in the case of I there has been a relapse on 2 occasions.

In fact, Freund recognized the contradiction:

...this optimum (curative) effect of several psychosomatic procedures in its poverty was identical or nearly identical with those post treatment states which had led some of the best known experts in this field to claim that psychotherapy in the case of homosexuality was useless.

By 1974, Freund had put this experience in perspective, and reported:

...the present writer is inclined seriously to doubt the validity of reports which claim that homosexual males have been rendered heterosexual by some kind of therapy.

Several homosexual males achieved, during or after my (aversion) therapy treatment, a remarkable degree of heterosexual adjustment. They married, had children, and seemed to be very happy for about a year but, in the course of time, the heterosexual adjustment usually deteriorated and they were left with a virtually non-functional marriage and greater problems than those which they had had prior to therapy.

He then noted that there might conceivably be homosexual men who had become heterosexual without therapy, psychoanalysts seeing only the more disturbed individuals who needed their help to change — a clever twist of an argument usually reserved for the gay side. But this qualification was not given very enthusiastically, and appears to me to be one of those carefully worded scientific qualifications the author is quite happy to have disbelieved.

In conclusion, let me make some careful scientific qualifications of my own. (These, it should be noted, are sincere). I have never met Dr. Freund, and have corresponded with him only to ask for reprints of his publications. This account is based solely on his published work, and not on any inside information. If Freund has any good-hearted or wicked ultimate intentions, they do not come through in his writing. Psychiatrically-oriented people who really want to test psychiatric theory are rare birds, those who are honest enough to follow their results when they lead to conclusions are even rarer. And as a biologist, I am a defender of all rare species — even if we wish they were a little different. □

LETTERS

Continued from page 3

ted at their employers, the erstwhile gay businesses in New York, some of which are doubtless mafia and anyone of which are not, I personally have long since ceased making line distinctions between so-called legitimate and syndicated businesses in this city. I am glad Mr. Aliken is in possession of more reliable information. Would he care to amplify? As a reporter, I might be interested in hearing that, for instance, I might, that is, were he not so extraordinarily *lauche* as to discount the point made by the fictionalized bartender in *Sunset Boulevard* in this city, that the Village Voice walks a thin line between the corporate capitalists who control it and the community whose interests it claims to serve.

Gay activists — author Hudson among them — pointed out during last summer's Christopher Street Liberation Day split that the New York community — potentially the largest gay political force in the nation — is never free from concerted government efforts to divide it. One of the ways a capitalist system divides a minority is to activate its contacts in syndicated crime. Another way is to send "acceptable" journalists like Mr. Bell into the community to make unfounded scattershot charges and cheap exposés.

New York, we all agree, is a corrupt town. But Mr. Aliken had better gain some elementary grasp of the corporate capitalist subversion and collusion which animate the place before he indulges himself in caucusing opponents as literary criticism Alan Bowne New York City

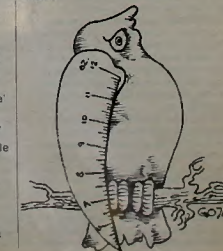
Select Clique

In reference to "At the Playground" in your December-January issue, I was originally going to write something in this vein: "Thanks from all the homophobes in Canada who, without the fine work of people like you would have precious little grist for their mills."

But what's the use? The old arguments have been rehearsed so often by the gay community that it has all become an argument ad infinitum. The gay movement has been taken over by a select clique and unless you agree with their particular socio-political-religious-hate-have-you view of everything, you might as well forget about making your opinion heard. "You can't be into gay unless you're into socialism." "You can't be into gay unless you're an atheist," and so on.

You have only to get involved, if you want your opinion heard, the gaylib organizations tell you. Ha! Try having opinions that differ from the pet political doctrines of the local gay organizations and you will find you are accepted. The height of ridiculousness was surely reached when we were informed, last fall, that you had to oppose wage and price controls to agree with me. The only thing I can do, I suppose, is work on one-to-one basis with other individuals, both gay and straight, hoping that the opinions of the vast majority of gay people will be heard alongside those of the clique who pretend to represent us.

Michel Cléroux & Ross Wicks
Detroit



Books

Christopher and His Kind

Christopher Isherwood
Farrar, Straus & Giroux, 1976,
\$11.50

With the recent publication of Christopher Isherwood's *Christopher and His Kind*, we're once again reminded that over the past thirty years or so Isherwood has suffered not so much from bad press as from very little press at all.

Reviews of this second installment of his "autobiography" covering the years 1929-1939 (the first installment, *Lions and Shadows*, covered 1914-1929), have run from sparse to non-existent. The *New York Times* buried its reaction at the back of the *Book Review*, the *New Yorker* allotted a full paragraph in the "Briefly Noted" column. Only the *New York Review of Books* chose to treat the publication of *Christopher and His Kind* as an event, with a lengthy well-informed review by Gore Vidal.

Was on the verge of dividing some sort of heterosexual plot against the homosexual art in this sighting of the writer Vidal places "at the centre of Anglo-American literature." But the general neglect of Isherwood and his works began long before his open admission of his homosexuality, his role as an outspoken advocate of gay liberation or the aggressive paganism of his new book ("To Christopher, Berlin meant boys"). It was a great deal more to do with Isherwood himself, the man who was tenaciously inseparable from his works.

Oscar Wilde, writing about the necessity of the artist as poet, noted that being natural is the most difficult pose of all.

Over the past half century that has been made his way as a writer, he has consciously perfected a pose so natural it is almost indistinguishable from reality. In his books he has transformed what he says is his life into a work of art that conceals both his life and his art. And to ensure this concealment he has strewn along the way disclaimers, caveats and various protestations of artistic innocence.

Christopher and His Kind begins, disingenuously, with the admission that its predecessor, *Lions and Shadows*, although "it describes Christopher Isherwood's life between the ages of seventeen and twenty-four... is not truly autobiographical." The book, however, — and here we suddenly encounter the first person — "will be as frank and factual as I can make it," and then, the redundant qualifier, "especially as far as I myself am concerned."

Especially as far as I myself am concerned. Now what the hell does that mean? Who is this "I myself" in a book written by the first person by a first person? Viewing his 1929-1939 self in the third person? Christopher's first visit to Berlin was short... I now recognize it as one of the most decisive events of my life. "Are only the parts of the book dealing with Christopher 'frank and factual'?" Are the scenes featuring everyone else discreet and false? Or are only the attitudes expressed by the 1976 Isherwood concerning the youthful Christopher straightforward and reliable?

At this point all these questions coalesce in a confusion of paradoxes that I'm not sure we want undangled and sorted out.

For Isherwood's up to his old head in the tricks and snares, with slight variations, slight improvements.

In 1930 he threw all the English literary world into a documentary dither by telling it he was a camera. Most everyone believed him and his obse-

tive narrator pose in *Goodbye to Berlin*, ignoring the fact that the camera was immersed in rapturous self-pity by the end of the paragraph:

Because of the whistling, I do not care to stay here in the evenings. It reminds me that I am in a foreign city, alone, far from home. Sometimes I determine not to listen to it... but soon the call is sure to sound, so piercing, so insistent, so despairingly human, that at last I have to get up and peep through the slats of the venetian blind to make quite sure that it is not — as I know very well it could not possibly be — for me.

At the hallmarks of the Isherwood artifice are there on the first page of *Goodbye to Berlin*. There's the carefully established objective-narrator pose that quickly, even boldly gives way to blatant subjectivity — to what amounts to a new pose: that of the self-preoccupied upper-class English prig slumming in Berlin. The prig is called — only for convenience's sake of course — Christopher Isherwood.

But this new subjective stance and the initial objective pose immediately start shifting and overlapping, soon so frequently and gamely we can no longer keep them separate. The camera passively recording and the expatriate voyeur feeding on the emotional and economic privations of the people he meets — these two stances merge. The prig is revealed by the company he keeps, the camera ends up taking photographs of itself. Mirror and camera. The pose too quite naturally reflects the poses. Functional, unadorned, seemingly unloved, accessible. And eminently natural. What first strikes us as remarkable about this natural style is that it's come after James, after Joyce, after Woolf, after Faulkner and yet, despite its plainness, is not at all aloof or phallically laconic (even after Hemingway).

Cyril Connolly was among the first to remark Isherwood's "fatal readability." *Goodbye to Berlin* hardly seems "with a dash of it." To add to its readability, Isherwood has perfected a whole routine about *Goodbye to Berlin* even being a sort of novel, a salvage job composed of the surviving fragments of an abandoned project that was to have been called *The Lost. Goodbye to Berlin* then is simply a series of short stories united by their Berlin setting, stitched together structurally with scraps of diary and snippets of description. The accidental novel.

In *Christopher and His Kind* the prose and the poses and the seeming haphazard structure are present from page one. Randomly, people appear, vanish, reappear; events occur and are reported; diaries are quoted, letters exchanged and noted. Christopher's life seems to be casual, genial. But gradually, imperceptibly, momentum gathers, proportions and perspectives shift, messages ride just below surface. We begin to notice that chunks lifted from Isherwood's novels drifting amid the diaries and letters, sometimes identified and perhaps altered, more often verbatim and unacknowledged references.

By the time we're halfway through *Christopher and His Kind*, we're forced to the conclusion that if Isherwood's novel is his autobiography, his autobiography certainly reads like a novel.

The central figures and events of the time he describes already form large in our imaginations: Auden, Forster, Woolf, Maugham; the rise of Nazism, the war in China, the war in Spain. But Isherwood, not content, renders all these larger, more overwhelming, by always making Christopher smaller.

This Auden shambles unperturbed across the battlefields of China, wearing a woollen cap, shapless topcoat and a scarf that he has to tug to his corners, while Christopher goes "in masquerade as a war correspondent... Wylan never hurried... Christopher was the one who took the precautions."



W. H. Auden and Christopher Isherwood in 1938 about to leave for China.

Forster appears infinitely tactful, kind, ageless, "a baby in a moustache." Nevertheless, behind that charmingly innocent exterior was "the moralist, and those baby eyes looked very deep into you." The eyes of the moralist made disclose Christopher "feel false and tricky and embarrassed."

Even on the more personal level of Christopher's relationship with his German working-class lover, Heinz — where one could reasonably expect scale to be small, exchanges intimate — the five-year affair (and tandem struggle to keep Heinz out of Nazi Germany and its army) seems to have all Europe as its dramatic backdrop, with frequent and dangerous border crossings, malcourse immigration officials, shyster lawyers and even a climactic tension-filled train ride ("tearable" in the best Forster manner) across forbidden lines.

We feel a bit guilty over our relish for the superb drama of Heinz's eventual capture by the Nazis. But Heinz has been such a shadowy presence throughout the past five years and equivalent number of pages — feeding his pet chickens and rabbits, taking care of the house and yard while Christopher hobnobs with the literary great — that it's hard to miss him once he's gone. We're too busy admiring the technical proficiency displayed in the re-creation of his departure. And Christopher's recovery from the shock of his lover's arrest appears too calculatedly hasty and cool in its presentation to be true, but unpleasant enough (given the carefully cultivated image of Christopher as upper-class wretch) to be believable.

Beyond the pose of artist as a young bitch, there lies at the actual centre of the book yet another pose — the most natural pose of all, the Isherwood of 1976 who is busily writing all this down, unintentionally coming up with a candid, disarmingly honest, Isherwood the survivor. Hell — Isherwood reborn.

There from the great height, a serene wisdom renders judgement on youthful follies recollected in tranquillity. I suspect this new, nearly original Isherwood with his nine-to-five inscrutability is more a preparation for the next autobiographical volume than he is a necessity for this one. I suspect the Isherwood I, through his real caricature of his former self, is laying the groundwork for the big conversion.

In 1939 Isherwood went to America and discovered Vedantism, ending what might have proved to have been a lifelong love affair with himself. "I'd be willing to bet the subliminal pitch injected into *Christopher and His Kind* runs something like, 'If you hated the old bitchy young Christopher, you'll love

the new old spiritually enlightened Isherwood.' It's best when restructuring the past to always keep an eye on the future.

The problem that arises here is that, of the two poses, I'll take the young unrepentant Christopher over sapacious old Isherwood any day. Serenity may be fine for living, but it's ugly, I think, for writing fiction. The view from the mountain top is panoramic, but it lacks detail.

This rarefied Isherwood of the present would be insufferable were it not for the balancing presence of the young narcissist Christopher. Actually, it seems the two are more closely related than a balancing act implies. Isherwood and Christopher may be two separate poses, but they end up expressing essentially the same attitude. For how far is the Isherwood casting a cold eye on Christopher from the Christopher who once was a camera? There is a perfect paragraph about midway through *Christopher and His Kind*. One of those characteristic Isherwood snapshots that develops before our eyes, revealing both the subject and the man with the camera. This is the picture of Conrad Veidt, the German film actor, on the set of Feuchtwanger's *Jew Süss*.

My second memory is of the beginning of *Süss's* execution. "Veidt sat in a cart, his hands manacled, on his way to death — a wealthy and powerful man ruined, alone. However, just as the filming was about to begin, something went wrong with the lights. There was to be a delay of five minutes. Veidt stayed in the cart, and now the stenographer came up to him and offered him a piece of candy. The gesture was perhaps deliberately saucy. Some stars would have been annoyed by it because they were trying to concentrate on their role and remain 'in character.' They would have ignored the stenographer. Others would have chafed and joked with her, welcoming this moment of relaxation. Veidt did neither. He remained *Süss*, and through the eyes of *Süss* he looked down from the cart upon this sweet Christian girl, the only human being in this cruel city who had the heart and the courage to show kindness to a condemned Jew. His eyes filled with tears. With his manacled hands he took the candy from her and tried to eat it — for her sake, to show his gratitude to her. But he couldn't. He couldn't have shown her how near dear. And his emotion was too great. He began to sob. He turned his face away."

by Will Aitken

Loving Man

Mark Freedman/Harvey Mayes
Hark Publishing, 1976, \$13.95
In Canada

Finally we have our own sex manual, or, as we, about us and for us, put it, with evident care and insight. If you're a gay man, have you ever tried to read, for information or inspiration, a book about male sexuality written by a heterosexual woman? We don't have to anymore.

But is it a sex manual? It calls itself a "photographic guide" to gay lovemaking; there is unquestionably a sex manual (i.e. a how-to) running through it, but much more, too. The authors... this is not a scientific text; it is a book that we hope will help gay men enjoy their sexuality more fully. They offer no definition for sexuality, but the content of the book suggests a solidly physical and sensual view of it, one in which genuine caring for or at least respect for self and partner are central. This is in no way a moral stance or judgement, but a feeling that suffuses the book.

Loving Man is a very basic, remarkably uncomplicated view of gay male lovemaking. Its language is refreshingly direct, the authors spare the use of "semi-scientific language" on page one. Some people like to find it too simple and too didactic ("The general method for picking up other gay men is called 'crabbing'"). Removing "the mystery" from sex. To me, the mystery in union between people is secure; what this book does is to clean up a lot of clutter, myths, confusion and what the authors call "bad press." For example, they explode several hoary myths about people who place and people who answer want ads. And blow them apart, plugging body rubbing (amateur, not professional), unfairly set "low on the sexual prestige list."

I found *Loving Man* to be loaded with common sense, the sort that is wholly sensible but not at all common. The writers appear to have observed themselves, their friends and their counterparts closely and intelligently, and drawn useful conclusions. Their advice to people who want only others who don't return their interest isn't heavy, but their observation of the pattern is acute enough to provoke thought. They do the same with the possible states of mind one can carry into a bar. By the way, their consultants are obviously gay men who know what they know because they've done it and *that's* it, not because they have Ph.D.s in it. We could use more of this type of expert.

Critics I've heard: too expensive, \$13.95 is a lot, I suppose it's less in the U.S. Format too large. Certainly to carry about in your back pocket it's 8 1/2 x 11. But it isn't a foreign phrase-book, you wouldn't want to whip it out in mid-dance or mid-sex. Perhaps one should make notes. Pretty too clinical? I think authors Freedman and Mayes were trying hard to avoid titillating, this would have clouded their purpose. They have certainly succeeded, with me at least. In some of the photos by Ead Dunder the men look surprised, in others they look bored, the smiling and ecstatic ones I don't believe. It's a quantity. *Loving Man*, a book on lesbian lovemaking, used drawings, which certainly gives a more lyrical effect. The best thing about the photos is the men are real people, not *Playgirl*/Mandate plastic madonnas. No diagrams. The anatomical descriptions could have used them: you can't tell if you're well enjoyed by touch or trial-and-error, but it would be interesting to have a clear idea of where you are.

To me, the only weakness of the book is one of the things I liked about it: the absence of moral stances or judgement. We've had these up to here and beyond; the authors' refusal to dictate and steer press choices is lovely. But they carry it breezily into areas about which I feel uncomfortable. If you consider trying to

make it smoother for gay men to spot each other, to connect, and to enjoy sex with each other as being the essence of gay liberation, *Loving Man* may be your bible. If you believe that attaining these goals will not only not change our status, but will actually help freeze it, then there must be questions.

For example, the incredibly intricate signals of street and bar-cruising. The authors seem to have taken the view that this is the way things are, and make the best of it. Or, as some people protest, this is the sort of thing that makes being gay exciting. Without the guidebook, we learn some of it by trial and error, and some of it by the process of elimination and the rest not at all. Surely clarifying these signals will make these pursuits more rewarding, how can that be anything but good? Doesn't it ensure or at least encourage the situation to continue, and so counteract the struggle against it?

Once they gained my attention and respect, I couldn't help wishing Freedman and Mayes had urged me more to question my situation, my society. They are so gentle, so considerate, that you feel comfortable enough to stay but not comfortable enough to connect and leave with someone before you've bought enough drinks to feel less uncomfortable. True enough, but the solution offered is to learn how to function in that setting. If you can't connect, at least you'll know why, bother to fight it? The authors chat amiably about the pleasures and procedures of the baths, not a word about raids, arrests and harassments — are these unique to Ottawa and Montreal, can things be so much more here they live? Or do they assume that full enjoyment of sexuality can be isolated from these other factors?

Andries. There may be people who still believe that only those who get out and do it (those who luck are the sexually privileged... but they are hopefully, a dwindling breed). Why not help them divide a little more aggressively? Or convince the authors not to persuade and to guide, not to direct, but I'm sorry, I find them sometimes just too soft.

Is there perhaps no place in a work like this for — ugh! — politics? Only if you can satisfactorily separate gay from gay liberation, I can't.

I would be surprised if I've put anyone off *Loving Man*, nor would I want to. I hope, though, that future editions are less expensive, better illustrated and — forgive me — a little less tolerant.

by Michael Riordon

Just Looking,

Thank You

Philip Marchand
Macmillan, 1976, \$10.95

...ever since, Marchand has been *Our Man on the Scene*. His habit is to plunge headlong into a particular, interesting part of Canadian life, immerse himself in its values, and pick up its nuances. Then he constructs a delicately organized article which always manages to combine a sense of distance with a genuine sympathy. In this way he's reported to SH readers on teenage mating styles, the failure of the commune movement, office love affairs, the coming-out rituals of homosexuals, and various other aspects of our culture.

Rebels Until Saturday Night (October) announced publication of Philip Marchand's *Just Looking*. Thank You

Forget the title, which suggests superficial browsing around scarcely worth the 52¢ cents per page it costs to buy a collection of 16 articles (that he's previously published — live in *Saturday Night*, 20 in *Miss Chateaufort*, one in *The Canadian Magazine*). Overlook the errors in the jacket copy: the inside backlist tells

us that Marchand is "still on the trustworthy side of thirty," while the copyright page lists him as being born in 1946 — what did you do, rush the book out days before his birthday?

The frontlet copy paints with false excitement: "When I Move over, Tom!" Philip Marchand, roaring down the track dropping off reports on the social scene. Like your stuff, Tom, it's well researched journalism, dramatically written, and funny and, yes, a little wicked. A few sentences later, we are assured that it's "wickedly accurate and wickedly funny."

The prospective book-buyer may not know that "Canada's own" in this case refers to a writer born and raised in the US until the late '60s. The dust-jacket is obviously not to be taken seriously, which may lead the shrewd buyer to put the book back knowing that come spring clearance sales, Philip Marchand will be on sale "wickedly cheap."

The organizing theme of *Just Looking*. Thank You is that there are many new "lifestyles" and "subcultures" in Canada that need to be interpreted for the rest of us so that we can feel we have come to grips with the radical and the strange, through Marchand's breathless, zippy prose and stabs of wit, without classifying or subtly undermining our minds. His main appeal, in short, is to those readers who don't know what he's talking about. My article in particular — "Out of the Closet and into the Gay Bar" (published in *Saturday Night* as "Send no Psychologists to Leo Leo") — demonstrates the psychological false notes that editors have allowed Marchand to get away with.

He writes in his introduction: "curiously the media in general — in Canada, at least — seemed to take a benign and credulous attitude towards each new emerging lifestyle, each new evangelical group to appear on the scene, from the Divine Light Mission to the Community Homophile Association of Toronto. The party line issued by these groups was faithfully repeated in newspaper feature stories, along with wide-eyed assurances from the reporter that the people in these groups were indeed breaking new

ground... gay men from CHAT seemed to be getting along nicely with their women co-workers in the organization, thus destroying the myth that homosexuality had anything to do with these kind of generalizations like sex, etc. Good news for Mr. and Mrs. Average Reader. Nice people out there doing their thing. Nobody, scandalous! These kind of generalizations is that *The Toronto Star* won't accept classified ads from any gay publication, and refused to alter the restriction when publicly criticized by the Ontario Press Council. The Vancouver Sun has a similar policy and I had sued for prosecution. Assuming that everything in Marchand's book is accurately reported, it doesn't seem to me that he's been drawn to the more salient aspects of how gay people are treated by the mass media. But, let's take Marchand at his word — and accept him as a holds-barred purveyor of raw truths about kink and perv in Canada.

"Out of the Closets and into the Gay Bars" opens in an office, where Bill, sexual conquistador without peer in the ranks of lower management, around 30, is bragging about his latest triumph. But Bill doesn't like women, we are told. "He is charming with them despite the fact that he despises them... We never met one who was really intelligent," he will say. "Even the ones with college degrees are dumb, once you get to know them..." This attitude puzzles his fellow-worker, Leo, who is 24, a virgin, who doesn't seem to understand men or women. Leo's sex life has consisted of masturbation fantasies, and these have not centred on women. Not exactly. Leo is rather the type of person who can get sentimental over Johnny Weismuller, the old Tarzan licks.

If you read Marchand fast and don't ask questions, he can seem convincing. But if you read it slowly, you find this man, age 24 in 1972, whose most notable erotic stimulant is Johnny Weismuller! In this an age with pouting androgynous rock stars in glistening suits uncensored by the public!



This photograph of couples at a homosexual dance hall in Paris in the 1930's was taken by Brassai, one of France's best known photographers. It is from a new collection of his work *The Secret Paris of the 30's* (Pantheon, 1976, \$20.00), a previously suppressed photographic memoir of the varied underworld of Paris by night: brothels, opium dens, public dance halls, drag balls. Brassai's accompanying text is often condescending; he never quite loses his sense of shock at the sight of same-sex couples. He makes the too-common generalizations of the tourist: although both women reveal male homosexuals and are not dressed as men, homosexual men and feminine lesbians have always felt a mutual sympathy, a kinship toward each other. "Moored with these desires, the social life of homosexuals at the time. But above all there are the photographs. They are powerful, evocative images of a disappearing subculture in which drag women with suits, lips and close-cropped hair and men in elaborate ball gowns played a far different role than it does today.

OUR IMAGE

Bill kept a sharp eye on Leo, we are told, because "Leo never went out with girls and still lived in somewhat cozy fashion with his parents, at age twenty-four, and that was certainly, in Bill's book, pretty damaging evidence. But he could also pronounce the letter 's' without difficulty, and his wrists were fairly firm, and so, what the hell, he could pass."

They even became "a little chummy." "One afternoon they get together for a drink. A fairly depressing Saturday afternoon it was, and they both got stinking drunk. Towards the end, Bill... suggested that they drop in at St. Charles, favorite Yonge Street haunt of Toronto's gay male population, for a look at the queers. Just for a giggle, you understand." Leo and Bill were "lost in thought" once they got inside the gay bar, and became "very silent" — which I guess is more silent than normal silence.

I don't know how Marchand did his research on this story — whether he got it from two sources, or just one — but I find it doubtful that the "number one police hater" who got a "first-class bar" and then he speechless. But if they were indeed lost in thoughts which are lost on us, couldn't Marchand have asked in his interviews what they were thinking?

From this point, Leo alone carries the story. ("Leo sees before him the Rubicon of his sexual life, the wall between the life of a man of pick-ups, and affairs, casual liaisons, and prolonged relationships between men, and all he has to do is work up the courage to cross into that territory, that tantalizing world right in front of his eyes.") If Leo saw all that in one glass of beer he's certainly getting street-smart fairly fast.

But no, wait, the next twist of the story has him back to being a klutz. He goes to a "dirty book store and buys a magazine — Johnny Weismuller — with his lion clutch, at last," and a few days later he goes back to the St. Charles, appearing in front of the door three times before he feels he's ready to go in, and meets another young man, "pleasant-faced, with eyeglasses, and an outfit, corduroy sports jacket included, that would pass inspection before the personnel department of the tightest-armed corporation imaginable" and after some "bland but not boring" conversation, Leo decides "yes, it's a time."

But since Leo lives with his parents and his new-found friend lives with his sister, the problem — we have a ho-ho paragraph of swasty desperation — is where. "They are too far into this thing, however, to give up easily. As it happens they drive out of the city a bit in Leo's car, ending up in as reasonably secluded a suburban lane as one could hope for. It is, by any measure, a wondrous moment, the payoff of a lifetime when countless fantasies are to be before the eyes, any time now, by a few minutes of reality, and Leo hasn't a clue what to do. Not a clue. The unhappy truth of the matter is that he has never quite been able to imagine in any explicit terms what homosexual actually do with each other when they make love."

For the clerk, remember, is being offered as the quintessential truth about gay lifestyles: there's nothing in the jacket copy or introduction to say that we're just making expensive fun of some individual in wit.

For the next few paragraphs, "Leo" is practically a nervous wreck. "He can't eat. He can't concentrate on work." Leo is not completely aware of it but he is in the process of what is called in gay liberation circles "coming out." (Marchand's worry; coming out is the public declaration of homosexuality, which Leo has no intention of doing.)

Then — we've reached the end — Marchand gives us a glimpse of Leo's future. "Leo will leave his job soon, not out of fear of what the other guys will do, but because he knows the job was a drag and he has plenty of unemployment insurance coming to him, anyway."

He will have a one month affair with "a conservatively dressed gentleman, of sensational good looks, who will lead him through the portals of the Sacred Mystery," but the relationship will end when "this gentleman gets a little weary of Leo looking as if the sky is going to fall on top of him (any minute, every time they are out together in broad daylight)."

"One day, though, he'll find his true love. The thing is that he doesn't need psychiatrists to Leo, recent recruit to the growing ranks of Gay liberation is."

So this is the story that Marchand in tends as a corrective to all those clichés in the mass-media. Leo — unemployed dodo who sits around in guilty apathy at St. Charles. That's about as modern and unsterilized as *The Well of Loneliness* (circa 1928). Given Marchand's remarks about gay activists in his preface, it would have been more intellectually honest to write about one of them instead of this twit Leo. The problem with this book is that while Marchand takes a rare and commendable interest in the lives of "outsiders" — The Canadian Un-Establishment — and could write about them with integrity and sensitivity, he constantly short-circuits, as if caring about such people was not "really cool" and serves them up as "Polish jokes" instead.

The thing is that he has been allowed, maybe even encouraged, to become shallow and flippant, by editors who prefer to publish this kind of smartass rubbish rather than give a place to authentic voices of gay culture and other minorities. Marchand has his niche — but he has the right to self-respect.

On July 27, 1976, in response to my inquiry as to why no book of Jane Rule's had been reviewed in *Saturday Night* over the past 12 years, Robert Ford and I wrote: "I've tried to read some Rule novels and found them boring. I find read *Lesbian Images* and found it flat and unoriginal." Readers may well ask how any editor could prefer Marchand's tedious pose and cheap putdowns of gay people to Rule's gracefully written, compassionate depictions of all kinds of "human beings, Readers who do so are — just thinking, thank you."

by John Holness

The Gay Engagement Calendar, 1977

Martin Greif

Stein & Day, 1976, \$4.95

Having a fondness — and occasional use — for weekly appointment books, I looked forward to *The Gay Engagement Calendar, 1977*. After all, feminists have their weekly calendars. So do North American Indians, peace workers, Winnie-the-Pooh lovers and Sierra Club members. But a gay calendar that could take us through 52 weeks of dates, appointments, shopping dates and dinner invitations would be something else.

This isn't it. Interesting for the better part of an minutes, *The Gay Engagement Calendar* is more like a reference book for trivia fans. Check full of historical anecdotes and illustrations, the book never aspires to anything more than low camp. It is a "hollywood-baby" approach to the tortured and brilliant history of gay people that reduces its subject to little more than cocktail party titillation.

Now I have nothing against humor and titillation. Along with Oscar Wilde I believe that life is much too important to be taken seriously, and many "camp" publications turn me off because they're too dead-serious without relief. This calendar goes in the opposite direction. Gammed with wistful and dubious claims about the homosexuality of historical figures, nothing in the book can be taken seriously and not a note of dignity is

sounded. Instead we learn the following:

Actor Ramon Novarro was brutally murdered with an art deco dial given him by Rudolph Valentino (Oct. 30, 1968).

Best-lover's "Opus 117" proves his homosexual desire for his nephew Karl (Dec. 17, 1770).

Leonardo da Vinci was acquitted of charges that he sodomized young boys (April 8, 1476).

And so forth. It's not just that the calendar looks junky, as if it was put together two minutes to deadline, but why the unattractive selection of illustrations? You can barely make out the photograph of Jean Genet, reproduced from an old newspaper clipping. And why would the editor choose a photo of Nijinsky in a stilted, mincing pose when there are so many breathtaking photographs of the great dancer in exquisite form? Nijinsky deserves better, and so do we.

Lesbian history isn't touched beyond some references to Gertrude Stein and Virginia Woolf. Instead, we get some pictures of Marlene Dietrich, Garbo and, of course, Mae West. (By some luck, Judy Garland is omitted.)

Not that any of the above women are necessarily gay — nor, for that matter, anyone else included in the book. The publisher notes on the copyright page that *The Gay Engagement Calendar* includes "all the good things you have" appeared to a large gay audience. Their inclusion in this calendar is in no way to be construed as an implication that they themselves are homosexual. O.K. Well, one can only hope that the publisher doesn't construe an implication that the people who purchase this date book are themselves homosexual.

by Bill Barbano

Big Bill Tilden

Frank Deford

Simon and Schuster (Mussion in Canada), 1976, \$9.95

I had never heard of "Big Bill" Tilden before reading this book, yet in 1950 when American sports writers were voting for the outstanding athlete of the first half of the century, Tilden received more votes than either Babe Ruth or Jack Dempsey, names familiar to all of us. It is true that until recently tennis (Tilden is considered to have been the world's greatest tennis player) was a sport that excited only moderate interest, but that does not explain Tilden's fall into obscurity. His homosexuality does. Tilden's romantic interest in young boys resulted in two jail terms and an almost complete rejection by the public and the sports fraternity.

Deford's book is an expanded version of a two-part article he wrote for *Sports Illustrated*. The arbitrary division into two sections, the first dealing with Tilden's tennis career, the second with his personal (read sexual) life might have been a good idea for a couple of short articles but it is a disastrous arrangement for a full-length biography. The only possible reason I can imagine for such a structure would be the author's wish to dissociate as much as possible the fine athlete and the noble sport of tennis from Tilden's personal perversion. Deford goes to considerable length to assure his readers that Tilden is a freakish exception and that "there are virtually no homosexuals in big-time male sports." That piece of farcical nonsense comes from a chapter titled "He was starting to walk like a real fruit."

The first half of the book is unreadable. Tilden's prowess as a tennis player is dealt with as nauseum. Deford describes every important game of tennis Tilden ever played and there seem to have been hundreds of them. Even the most devoted tennis fan would be shorted out by this.

It is Deford's lack of insight into the homosexual experience, particularly in the macho world of athletics, that

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makes this book such a failure. His understanding of homosexuality is gleaned from the works of Irving Bieber and his homophobic fellow travellers. The book is graced with such facile assertions as, "technically, Tilden shows a lot of characteristics of the schizoid personality of which a lack of sex drive is a prime one" and "Tilden's childhood reads like a textbook of circumstances liable to produce a homosexual male." Deford's biography reads like a flimsy gay novel — it's the old moralistic sledgehammer insensitivity.



Bill Tilden with his favourite child actor.

So little of Tilden's life makes it around the wall of his biographer's prose that one feels the book has been only marginally concerned with "Big Bill." Deford offers only a melodramatic outline — the transformation of slazy into great athlete and world figure, the disintegration into child molester, then prison, followed by a friends, poverty-stricken death. Deford and big business sports have too much to fear from Tilden to want to understand him, they're selling masculinity, not excellent or personal achievement.

Unfortunately, "Big Bill" Tilden's story remains to be told.

by Paul Pearce

Dance

Les Ballets Trocadero de Monte Carlo

Minkler Auditorium
Seneca College
Toronto

It's old news, but Les Ballets Trocadero de Monte Carlo were here again — this time for an extended live-day run. And their ever-increasing popularity was evident in the near-sold-out houses. They brought with them several of the glorious dance parodies they had along last time including "Swan Lake," "Go for Barocco," and "Pas de Quatre." But they had a few new items, too: a merciless spoof of Martha Graham called "Phaedra Monstrous No. 1148" and a hilarious example of those execrable, bombastic ballets the Bolshoi never tires of airing, complete with allusions to a crumbling Roman Empire. These were fairly accurate attacks on two styles of choreography that every dance aficionado is familiar with — and, after all, it's the Trocadero's sophisticated humour is chiefly aimed at. (Though I wouldn't like to have argued with those guys who were sitting down front heckling the "girls" as though they were at the local club's Saturday night drag show.)

However, there were three new items on the program — new to Toronto, parody and mere reproduction of choreographic styles was so fine that it wasn't funny — literally. In "Les Sylphides," the "Huet" made Pas de Deux, "and The Dying Swan" (a role Pavlova made her own, the definition of parody that was most applicable is "feeble imitation") (GOD). The elements of ridicule were absent except peripherally: as when the corps de ballet in "Les Sylphides" shuffled crankily from one leg grouping to another or when bits of swan's-down fluttered from the feathered drag

Zamara Zamarkova (a.k.a. Zame Zamora) in "The Dying Swan." (Not incidentally, Zamora in "Swan," as well as in "Les Sylphides" and "Pas de Quatre," goes beyond mere imitation of a ballerina, with his willowy port de bras and neat point-work, he could pass as a ballerina. This also helps to confuse the audience as to purpose of the Trocadero.)

Why, one wants to ask, is the Trocadero doing these prints of old ballet repertoire with few elements of parody? Do they perceive an aching need to preserve them? Hardly: the Panova have taken care of shock like "Harlequinade" quite handsily. "Les Sylphides" is in the repertoire of numerous companies (famous and in); and just last spring in Montreal, the Cuban ballerina, Alicia Alonso, did a wonderful "Dying Swan" as part of a dance benefit to aid the victims of the Guatemala earthquake. So, then, what is the point?

In the Sunday edition of the *New York Times*, December 12, the artistic director of the Trocadero, Peter Anastas (a.k.a. Opa Tchikaboumaka) explained that the company is not taken seriously enough. Not as dance parodists, mind you, but as dancers.

Anastas went on to say that one of the company's vital purposes is to show people — dance people, especially — that men can do the same things women can in ballet. What he meant specifically other than point-work is not clear, but he has said elsewhere that the sexual polarization of ballet at least, in theory — and yet one wonders if a drag ballet is the way to make that point. I think Mr. Anastas is forgetting that once you've set yourself up as a drag ballet company (or drag anything, for that matter), certain things will be expected of you. Audiences come for some spoofing and spoofing they'll have or demand their money back — and you can't complain too loudly if people refuse to take you and your theories about sexual polarization seriously.

If Mr. Anastas wants to make his points (no pun intended), then a more effective way of doing so would be to drop the drag entirely and set up an all-male ballet company dedicated to doing contemporary classical choreography that utilizes all manner of so-called "female" technique as well as "male." Such an enterprise would, of course, entail great risk and courage as it would take an unequivocal commitment to gay culture. This Anastas and company have, on several occasions — most notably, in a recent interview in *Christopher Street* (November 1978) — avoided most assiduously. They want respectability and acceptance from a heterogeneous audience. Anastas has even said that the Trocadero's best audiences are straight. It is this is the case that the Trocadero will have to be content with its role as parodist and forego its grand notions of revolutionizing classical dance technique. You can't have it both ways, felix.

by Graham Jackson

Theatre

Eschator

James O'Regan/Ron Marshall
Sock 'n' Buskin Theatre Group
Carlton University

Warren Zulfelt was a closet homosexual who in March of 1975 ended his life by leaping from his 13th floor apartment. He was one of 17 men charged in the Ottawa male prostitution case. Eschator is concerned with Zulfelt the individual and with the social forces that caused him to leap from the balcony.

O'Regan, co-author of the play, was quoted in the *Ottawa Citizen* as believing that, "society made the

suicide inevitable." Known as Norman Merrick in the play, Zulfelt is portrayed as a loner, as a man humbled by the social attitudes which oppress gay people. Society's anti-homosexual attitudes are illustrated through the use of the dramatic technique of "machines" — society, the mayor, the bar and death. The actors, dressed in overalls and wearing whiteface makeup, move mechanically while speaking at codes which oppress gay people. Society's anti-homosexual attitudes are illustrated through the use of the dramatic technique of "machines" — society, the mayor, the bar and death. The actors, dressed in overalls and wearing whiteface makeup, move mechanically while speaking at codes which oppress gay people.

The highlight of the play was a very sensitive performance by the principal actor, John Koenig. He brought insight to the thoughts and emotions of the victimized Norman Merrick.

Eschator's basic flaw is that it does not deal with the suicide in direct terms. Zulfelt's death is testimony to the reality of gay oppression. The two writers prefer to attribute his death to man's everyday inhumanity to man. This is too vague. What is needed is an examination of the seemingly incomprehensible attitudes towards homosexuality and the possible social bases for these attitudes.

by Lloyd Plunkett

Find Your Way Home

John Hopkins
Phoenix Theatre
Toronto

The Final Performance of Vaslav Nijinsky

Jeremy Long
Tarnished Theatre Workshop
Vancouver

Advertised as "the most outspoken and honest play about homosexuality that has ever appeared on Broadway," *Find Your Way Home* certainly is shocking, but only because of its out-of-date, frenetic depiction of self-tortured gay men. I'm not making yet another place here for "positive



Bryan Foster (standing) and Graham Harley in Phoenix Theatre's *Find Your Way Home*.

images of gay men that might serve as models of life in the gay life-style, we're getting those on *Phyllis*, now, and they are as artificial and self-leading as their negative counter-part. What I demand of gay characters in a drama is essentially what I want (and more often find) in straight ones: real people, shaped and driven by honest emotions that make their conflicts and conclusions seem authentic. Hopkins' selfish and masochistic gay men are as phony as the series of confessional monologues that he offers as plot. The triangle situation he creates involving Julien, a young, insecure and promiscuous gay man, with Alan and Jacqueline Harrison, an older couple who must confront their crumbling marriage because of Alan's love for Julien, is potentially exciting. Unfortunately it is reduced to a laughable soap-opera by

one-dimensional characters, cliché attitudes and overwrought prose. For Hopkins' characters, sex is a trap, to love is to demand, and communication means diarrhea. Alan could be speaking for them all when he says:

"When what you disgusts you, how can you live with any hope of peace?"

No one can criticize John Hopkins for the personal vision he reveals in *Find Your Way Home*; better to offer him a year's membership in a consciousness-raising group. But criticism of Toronto's Phoenix Theatre for producing this mess is, I feel, appropriate. Director Kenneth Dyba and designer Kevin Smith have obviously lavished considerable time and talent on this production. The set is appropriately seedy, the lighting and sound design are thoughtful and well-executed. The acting, particularly by Bryan Foster as Julien, is energetic and intense, probably too much so. But to what end? Certainly not to the education of the audience. For its entertainment, then? Hardly. Many in the half-filled house viewing the play with me had left before its conclusion and laughed at the lines, causing my companion to remark, "*Find Your Way Home* is to homosexuality what *Boys* is to pedophilia."

Would that it were intended as a period piece or a parody. Until it is, theatres interested in challenging and responsible theatre are best advised to forget it was written.



Diaghilev (Ed Ashtey) and Nijinsky (Larry Lallo). Photo: David Cooper.

Nijinsky was a creative genius, victimized by exploitive entrepreneurs and an insensitive public. In presenting this point of view (*The Final Performance of Vaslav Nijinsky*, on tour at the Tarragon Theatre, Toronto) the workshop Vancouver group has unnecessarily pored down the influences and forces at work on Nijinsky's life to the bare minimum. The result is more a sketch than a play, an interesting workshop exercise that left me wanting more information about this intriguing man and the people with whom he associated.

This is particularly true about the relationship between Nijinsky and Diaghilev which comes into focus early in the play. What must have been an extremely complicated and intense interaction between two temperamental men is here reduced to a few cryptic moments. In one brief scene, Diaghilev meets Nijinsky and seduces him to both his ballet company and his bed. The scene ends with the choreographer remarking: "Together they will make love to the world." He Nijinsky answers yes, they kiss passionately and, suddenly, Nijinsky is surrounded by others also demanding to be kissed. Quickly and effectively Diaghilev's request is extended into the demands of an admiring public, selfish in its need for heroes. It is exciting theatre, but in terms of the relationship it is very misleading. The sexual attraction between

OUR IMAGE

Diaghilev and Nijinsky is depicted in *The Final Performance* of Vaslav Nijinsky as the beginning of Nijinsky's downfall. What is not clearly acknowledged in the play is that it was also responsible for the development of Nijinsky's talent. In keeping with Tamahous' economical use of space and their avoidance of set and props, Jeremy Long's script simplifies the psychological intricacies of most of his characters so that they become cartoons (instead of portraits). In Diaghilev's case this is more than frustrating as he ends up a petty gay villain, jealously punishing Nijinsky for his marriage to Romola. This unfortunate situation is underlined by having Edward Assley, the actor who portrays Diaghilev, double as the other cartoon 'heavies' in the piece — an American circus promoter and a government official. What could have been an excitingly complex character, instead becomes an incomplete caricature.

Thanks to Larry Lillo's sensitive performance as Nijinsky, however, and Suzie Payne's innovative direction, *The Final Performance* of Vaslav Nijinsky does prove worthwhile. The excellent use of sound to suggest mood and locale, the sophisticated lighting design which is almost as fluid as the actors, the line sense of ensemble playing — all suggest that Tamahous will do memorable work when given a script with insight and depth. Looking at the current crop of plays in Toronto, I hope that will be soon.

by Robert Wallace

Television

Friday Night Adventure

CBC-TV

The image of gay people has not been good at the Canadian Broadcasting Corporation (or Canadian Broadcasting Closet, as some call it). It is a record of silence and offence not uncommon in North American media in general. For us, and for the networks of course, a very large potential audience is at stake.

Not surprisingly then, it took Richard Benner over a year to sell *Friday Night Adventure* at CBC. (The executive producer who bought it says: "Everyone here liked working with Dick because he didn't bang the drum for gay liberation, but told the story of real human beings.") He waited almost another year for the finished film to be broadcast. The only publicity that went out was a press release from Benner's lover, which was the way we heard about it. As usual with potentially embarrassing or controversial material, the CBC worked on the premise that if no one noticed it, no one would be upset by it.

In this context *Friday Night Adventure* is an astonishingly bold piece of work. Gay bar, cruising, pick-up, two ordinary men (not actually sharing sex then at least plainly about to do so and having done so, lines such as, on leaving the bar: "Come on, let's blow this — I don't believe I said that..."), and a young man not only coming out sexually but even showing signs of coming out socially. "I couldn't stand to sneer at myself even if other people do."

The film must be seen as the work of a gay writer with an executive producer, producer, director and two lead actors who are all heterosexual, for a government broadcasting network. The director, Frank Vitale, is now known chiefly for two works — this one and *Montreal Main* — about intimate relationships between males, but is avowedly heterosexual. Both lead actors, Benner says, were exceptionally nervous on the set, and loudly heterosexual. No doubt weighing the plums of a starring role against the risk of being seen as "one of them" in real life if they played their parts too well.

Interesting the way the straight broadcasting mind succumbed, Benner was pressured to make the story more romantic. Larry should fall in love with Derek (incidentally 7'11" older, bigger, more muscular, more successful, more stereotypically masculine character); Benner refused, he wanted Larry to fall in love with "his new-found freedom", with his coming out. This may be the most exciting thing in the show for gay viewers to connect with, too, in or out of the closet.

The story is too heavily compressed into 28 minutes, straining credibility and cardboard character. The bar scene suffers particularly, cruising, selection, connection and overcoming of resistance flashing by in a couple of minutes — if only it were so easy. And Larry's rocketing, all in one glorious evening, from closet to bar to bedroom to making Derek's business associate stretches my credibility farther than I can comfortably go. Benner says the producer and director slowed the pace drastically from his script, so they shot much more material than could be well cut to 28 minutes, they had to edit out important shots and sequences. I wonder if, in light of the push for more romance by heterosexual standards, the bar scene wasn't too hot.

Difficult to gauge the effects of *Friday Night Adventure*. CBC's viewer-monitoring department reports 187,000 people across Canada watched the show, too few for an "enjoyment index" to be prepared. (159,000 watched a play by Robertson Davies the week before; 436,000 watched Jose Ferrer two weeks before.) The executive producer says she would have heard if there had been any negative reaction, and word-of-mouth has been only good. The fact that this is a call treatment of a homosexual "one-night stand" made it too national TV without



A scene from CBC-TV's *Friday Night Adventure*.

Photo: Harnd Whyte

noticeable consequences suggests one of three things to me. Either the TV audience is generally biased (the executive producer: "It may have offended, they'd probably just turn it off"), or fictitious material bothers people less than documentary. Or mythical gay people less than real ones on television, much less than real ones in flesh; or, perhaps most critical, the show doesn't seriously threaten most

people's thoughts (a triumph for CBC, which dreams of satisfying 100% of its highly disparate potential viewers). I'm grateful for *Friday Night Adventure*; to the hungry it was a good meal. It represents an essential facet of gay self-expression, disturbing enough to take a year to sell, yet not too disturbing to sell to the government and 187,000 viewers.

by Michael Riordan

GAY AMERICAN HISTORY Lesbians and Gay Men in the U.S.A.

by Jonathan Katz

The history of homosexual women and men in the United States is the subject of this unprecedented volume, bringing together a large group of chronicles of American lesbian and gay male life (including related heterosexual acts and attitudes). Fascinating to read, and intended for a general audience of all sexual persuasions, these selections reflect a new, historical view of this once silent, invisible minority.

Including reports of varieties of male and female homosexuality among Native Americans, of colonial executions of homosexuals, of lesbianism in prison in the early twentieth century, of interviews with victims of the anti-homosexual witch hunts of the 1950s, and the mistreatment of lesbians and gay men by psychiatrists and psychologists through castration, lobotomy, and hormone treatment, this work documents four hundred years of homosexual oppression.

580 pages, 16 illus.,

Paper: \$11.75

"Katz's big gay history is on target and will command considerable attention." — PUBLISHERS WEEKLY.

Contributors



Will Aiken, a freelance journalist and writer, teaches English at Vanier College in Montreal.
Bill Barnes, a recreational director for teenagers, writes on the gay scene in New York.

John Hofessa writes regularly for *The Globe and Mail*, Canadian Magazine, and *Books in Canada* among other publications. He is currently writing a biographical study, *Creative Lives: Contemporary Canadian Women Novelists*, to be published this fall.

Graham Jackson is a Toronto writer. A collection of his short stories, *Gardens*, was recently published by Catalyst Press.

Paul Pearce is a Toronto actor currently trying his hand at the bakery business.

Lloyd Plunkett, who lives in Ottawa, is treasurer of both Gays of Ottawa (GO) and National Gay Rights Coalition (NGRC).

Michael Riordan is a freelance writer and playwright living his life on Toronto Island. He is also Education Coordinator for GATE Toronto.

Robert Wallace, playwright, director and author of the play *No Deposit, No Return*, teaches English and Humanities at Glendon College, York University, in Toronto.

Ian Young, well-known poet living in Scarborough, Ontario, founded the gay publishing house, Catalyst Press.

MAIL ME

Gay American History by Jonathan Katz

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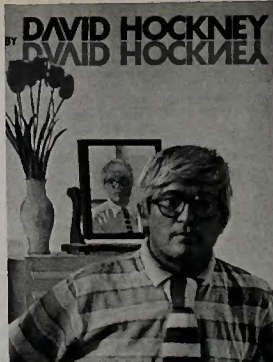


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26.4 x 21 cm 312 pp., 60 colour and 365 monochrome illustrations

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OUR IMAGE

The Ivory Tunnel

Small Press Books

From what I can tell, English writing, and especially poetry, in the '70s, just hasn't had the bite, the excitement, of the US/Asian scene — largely through its isolation from the larger writing and (particularly small press) publishing community in North America. The "concrete" movement had been a transatlantic one, but what British parallels are there to the directions William Burroughs, Kirby Congdon, Richard Price, Pila Mae Brown, Ron Koertge, Judy Grahn — Fred Halsted, are taking? (Canada of course is still striking self-consciously Canuck poses and anguishing over the dispensation of Governor-General's Awards.)

One very promising young (20) English poet is Julian Branton whose *The Story Teller* is published by Sheldon Press (Marylebone Rd., London) at £2.50. One of the poems is "Asking":

The big hit,
that, combined
with your standing at the door,
asks for me.

Man with fast eyes
and his slow awakening,
remembers your greed.

I didn't need
the touch of your memory
sharp with asking.

Jack Nichols' *Welcome to Fire Island: Visions of Cherry Grove and the Pines* (\$8.95, St. Martin's Press, 175 Fifth Avenue, New York NY 10010) is a critical but affectionate travelogue of the gay beach communities near New York City "where innocence and decadence exist side by side" and hand in hand. I have often heard Fire Island criticized by gays, but I can't help thinking most of the barbs are laced with a large dose of envy for the island's lucky summer residents.

Fire Island has many aspects, and for the most part, visitors probably get the Fire Island they want — or deserve — whether a quiet, relaxed time with friends, or an exhausting round of sex (with or without artificial stimulants). Criticize it if you will, but Fire Island is, after all, one of the very few really gay communities in the world — a place where we are in the overwhelming majority, and can do pretty much as we please.

I found Nichols' book to strike just the right note — even to the beautiful picture of a welcoming Elia Clarke on the dust-jacket. The other photos, by Steve Yates, are of varying quality, and some should have been replaced, but this is a small criticism of an admirably balanced and amiable book for gay travelers and friends.

TBP has reviewed Canadian David Watmough's two previous books, now a publisher in Watmough's native Cornwall has issued a selection from them, *From a Cornish Landscape* (£2.75, Lodenek Press, Padstow, Cornwall, U.K.), illustrated with photos of Cornish country scenes.

Including the work of two poets in one small chapbook is a risky business as one poet is likely to outshine the other, and this is what happens with both *Partners — Of Friendship and Love* by Alexander Puterki and Robert F. Riordan (\$1.50, Lydian Publications, 363 Crown St., New Haven, CT) and *Selected Poems* by Ross Timberlake and D.B. Kreitzberg (\$2, Presumptory Review, University of Maine, Gorham, Maine 04038). Of the four poets, Timberlake is the most accomplished and sure of the language he uses.

...you as the goldfish shimmering
over tiny pebbles
I'd love to bleed on

...we will check into hotels
of the same chain and wipe
our backs dry in the sun-tan-lighted
bathroom,
it will be the same as being
together...

Reuben Emerick's *The Hallowed and the Soiled* (\$5.95, Vantage Press, 516 W. 34th St., New York, NY) is a novel about the son of a WWII radar station commander who returns to the Pacific archipelago where his father served, and runs into various gay goings on past and present.

Emerick writes strangulation scenes with all the bone-cracking, blood-curdling gusto of a Mickey Spillane, but he can't write dialogue. Fellas say to one another, "Do you feel reverent, because you laid with me?" One butch number ruminates, "A man can have warm attitudes toward other studs without being a homo, can't he?" "I don't know," replies our hero, in all seriousness. "It might depend on the degree and the direction of the warmth. I have certain difficulties with morality, religion, psychiatry and society." Ah, so.

Fifty pages later, they're still at it: "Are ya leavin' with disgust in your heart, Pick? Because of what we did in your room?" At this point, a little disgust might be in order. The whole business ends with a truly ludicrous poem. But enough!

by Ian Young □



Julian Branton

Branton writes with concision and care. He has real ability, and I wonder what direction he will develop in. His forays into dangerous territory are still very circumscribed compared to young American poets' work. The blurbs on the cover of his book are by Roy Fuller and John Pudney, both distinguished poets of a pre-Auden stripe! It's heartening that they remain perceptive and generous enough to hail Branton so early in his career. But the young English poets should be aware of what their comrades in America are up to — I'm thinking of some of the more interesting new people coming onto the scene like Dennis Cooper, Emilio Cubero, Dan Diamond, Gavin Dillard, and Brad Gooch. I wonder if good new magazines like *X*, *Mouth of the Dragon* and *Little Caesar* are available in Britain.

Jeffrey Sarason's *Euthanasia* (\$2, 1037 Iroquois, Carriage House, Detroit, MI 48214) is an uneven mix that should have had the benefit of some heavy editing. Some poems ("The invalid") sound like high-school hysteria, rejects from the year-book literary section. Others, like "Catheterization" and "for Christopher" show a far greater perception and control of language. Sarason's second book should let us know...

Winning...

continued from page 1

were known to be homosexual. A lot of them are living a double life — this way they can do their part to get the law changed. It's a safe way to do it. You've got to understand their feelings — they feel I'll win and we'll all be living a little freer.

You said the committee has to be run like a business. What do you mean?

It's non-profit, it all goes to the lawyers. But we receive mail, acknowledge the cheques, enter them in the ledgers and the card file, take the letters to the bank, put them in the safety deposit box — it's a whole procedure. One of the lawyers looked over the books and the cards. Everything's business-like, as it should be. We've learned as we went. In 1976 we learned to keep everyone informed, exactly as to what's going on, the financial statement, details as the case works its way into court. It wasn't done earlier. It should have been.

Has anyone accused you of using gay people to win your job back?

Yes. But whether guys know it or not, my issue is their issue. My fighting for them is for John Damien, for my statement and for inclusion of sexual orientation in the law, I mean, that takes care of everybody. Once we're protected, are you going to say you don't want to be?

You know, a lot of guys said I was making \$100 a day, why couldn't I fight for myself, which is all wrong. No matter how much I made, the issues are still there. If I was a groom or a clerk I wouldn't have got fired. Because I was a judge, a steward, I was fired.

I was put down by certain guys because I wasn't gay enough, the same as I was put down by the straights — so I'm not gay enough and I'm not straight enough, so where am I?

Has your view of human nature changed?

Yes, there are more selfish people than I thought there were.

Who are you talking about?

In general, race track people because there haven't been too many that came forward. And quite a few guys as well. They're very secure and safe in their own surroundings, their home or apartment, nothing can disrupt that tranquillity, their own comfort. Which I've done without for a long time now. But I understand. I was probably the same way in a sense when I was secure.

When you're secure again, will that happen again?

No, I don't think so. I tend to think more of people as persons now than as just a faceless crowd. I respect their feelings more now.

How has your family reacted to your new kind of fame?

I was all right as myself, quietly, but being public's a different story — the family name, right? But they've survived, like I've survived. I know where they're at, they know where I'm at — I got their place on vacations now. I don't think there are too many guys with my sense of easy-going with the family, or with the whole Damien clan.

How did you feel through your days of examination? (The opposition probes for points they can use in the trial.)

Emotionally I felt good. They didn't expect me to be relaxed and take it casual, but my case has been public, there was nothing new to add. They're the ones that have things that haven't been made public!

Has your view of the legal system changed?

Definitely, yes. I thought it was just out-and-driven, you just get a lawyer, go to court and you present your case, they present theirs — but it doesn't work that way. They fired me and they had no reason, but I have to defend myself and they're not forced to present the facts. Just the assumption



Out of the picture

That's John Damien. This is the inside of the stewards' box at Woodbine track in Toronto. These are the men who judge the races — keep the racetrack honest. John Damien is not among them.

Two years ago John Damien was a steward. Then the Ontario Racing Commission discovered that he was homosexual and fired him from that ground floor. He had been a part of the racing world for 20 years.

Today John is

fighting to have his job returned to him.

He has been fighting for two years, and he is determined to win. But the fight is a long and expensive one. The men he is suing will do anything to delay the case in the hope that he will run out of money.

So far he has not mostly because of the help he has received from gay people across Canada. The Committee to Defend John Damien has received \$15,985.10 in donations during the two years of its existence. But the

case continues to drain the fund. It has already cost \$15,206.72. The opposition continues to find ways of delaying the court appearance.

If John Damien wins this case it will set a precedent which will change all of our lives. It will mean that no employer can fire a gay person for being gay. It will mean that we'll all be a little more secure in our jobs. And it will be possible for us to be a little more open about our sexuality.

Send donations to: The Committee to Defend John Damien, Box 117, Ste V, Toronto, Ontario M6K 3A4

Worth fighting for?

You bet it is.

John is fighting for us now. But he needs our help. Our help keeps him going for two years, it's essential that we not fail him now.

So give a few dollars — whatever you can spare — to help John get back into the picture. To help us all get a little more into the picture.

Send donations to:

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tion, just the thought of a person being a homosexual is enough to tire them. I don't think that's justice.

I understand now why people are discouraged early from fighting. There doesn't seem to be any end to it. It costs a fortune just to prepare yourself to go to court. We went through two years of motions and examinations before we could even get close to court. Like the word 'sex.' It took six months for the Human Rights Commission to come out and say 'It does not mean sexual orientation' — how many thousands of dollars did it cost just to get them to say 'No, you're not covered' when we've been saying all along we're not covered!

If you win your old job back, aren't your employers going to back you a little uncomfortable for you back there?

They could make it as uncomfortable as they want. I'm positive I could handle it. I know the law, I think I was a good steward. I have no problem communicating with the people on the race track. I've gone back on five occasions, each time the reception was tremen-

dous. I'll keep on going back when the races start, just to make an appearance. Show them I'm still alive. I want to get my job back with no strings attached. I go back to where I left off two years ago.

Is that possible after what's happened and happening?

The people I'm in conflict with are no longer in the positions they were at the time of my firing. John Mooney is no longer President of the Ontario Jockey Club, Gorman is no longer Supervisor of Racing for the Ontario Racing Commission, P.C. Williams no longer Personnel Director for the Ministry of Consumer and Commercial Relations, so who does that leave — MacNaughton — well, I'm not worried about MacNaughton because he's getting up there in age, he'll be retired pretty soon. Well, there's W.R. MacDonnell — time will take its course.

What do you think of your opponents?

Intelligent people try to work things out on a gentleman's level — you sit down and discuss it. You don't force a person to go public. We went right to

the last day trying to negotiate, trying to set up a meeting with the Racing Commission, but W.R. MacDonnell came right out and said: 'I am representing the Commission and there will be no meeting.'

If they had agreed to a meeting, is it possible none of this would have happened?

I'm pretty sure we could have ironed things out. I might still have got some public. On the other hand I might have salvaged my job.

If it had occurred now, would your response be any different?

The only way is to fight publicly. Back then we could have discussed it — now I know the way their minds are, there's no alternative but to go public. They don't give you any opportunity to defend yourself. They find because you're a homosexual you don't deserve even a hearing. They've made the problem, not me.

You no longer have faith in a 'gentleman's agreement'?

With those individuals, no. I'd never be able to trust the judgment.

Do you agree your opponents aren't going to be much disturbed financially by this case?

Well, they're using my money to start with. The Racing Commission and the Ministry are using our tax dollar to fight with — no, I don't think they've gone into any of their pockets as of now.

Then why are they fighting so hard?

I do not know. I don't know how much hurt they'd suffer if they lost face. To the losing face doesn't mean a thing. To them it might, maybe their friends would disown them.

You said if you won, gay people's jobs would be more secure — could it be that they're fighting the precedent?

It could be, because MacNaughton's got his head set against homosexuals. I don't know if he'll ever change his attitude. I never knew where their minds were. I'd go to find out.

How would you say the media have treated you in general?

Everyone's treated me real well except the Human Rights Commission. Since the slender suit against the papers what's been happening?

They sued us and the papers to keep the papers quiet, and they've succeeded. I've served the papers — they haven't acted on it, it was definitely to silence the papers, so there goes your freedom of the press out the window, right?

Do you really believe that 'sexual orientation' in the Human Rights Code would change anything?

It would give us leverage, it would give us support where we haven't had support. They don't even acknowledge our existence now, yet they claim to be a necessity in society. I find it difficult to believe that a group like the Human Rights Commission could all down and judge without hearing both sides of the story. If there's millions and millions of people not covered, that's their job, that's what we pay them for, that's where our tax dollar goes. We're supporting this commission that's doing nothing for us. They've got beautiful offices, they have a car — but what are they doing?

If/when you win, will your interest in gay liberation continue, or will you have had enough?

I'm interested in life with gays, the legal aspect. I'm presently working on something for the future. I won't make a career of gay liberation, but as an individual I'll do my part.

What is it you're working on?

It's a secret. It's for the benefit of all gays. I hope the results are positive.

Have you considered the possibility you might lose?

I never consider that. That's a defeatist attitude. A person's just strong enough to handle one situation, right? I'm pushing this to the hilt to win. How could I be hurt? In my mind, think of defeat when my whole entire being is at win? You can't split yourself in half, that's the way I look at it. I'm solely concentrated on winning. □

JOHN DAMEN RALLY AND BENEVOLENCE

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Divided we stand

"Lesbians and gay men."

Is that comfortable unity just a convenient fiction?
A compelling call for a new dialogue.

by Andrew Hodges

A new dialogue has to begin on the subject of the relationship between lesbians and gay men. Major events like the Canadian 4th Annual Gay Conference and the Gay Academic Union conference in New York, end in set-piece battles resolved by the same vacuous demands, resolutions and promises that I have heard and seen to fail many times before.

I have come to question the assumption that underlies these conflicts: the assumption that there is one coherent group that can be described as 'gay people' or as 'lesbians and gay men'. The latter contrived phrase, which is the one now most favoured, makes particularly plain the difficulty of finding even a word for this group, for as everyone knows, the words 'homosexual' and 'gay' are male-identified.

This difficulty is not some mere accident of vocabulary. It occurs because society is male-determined and sexist. And these problems with words are reflected at every level of social and political organization. I have come to the conclusion that the conception of 'lesbians and gay men' as a single entity is an artifice that no one can really believe in and still less act upon.

Others are pointing to the same conflicts but in a way that verges on suggesting that sexism is not a real issue, or that women's oppression pales before the persecution of gay men. In contrast, I feel that sexism, by which I mean the institutionalised inequality between the status of men and women, is of overwhelming importance.

In the conventional view, there are supposed to be 'people' who identify themselves as gay. Some just happen to be women, other men, just as some are black and others white. All alike are oppressed as 'gays' in this picture, all oppose the imposition of heterosexual values, all suffer discrimination or the threat of it, all are denied openness and spontaneity, all are alienated from the family system. In this model of the movement, all 'gay people' would put aside their differences (gender, race, class, and so on) to fight back.

But this model failed as soon as it was invented. Lesbians realising immediately that 'putting aside their differences' would mean adopting male definitions of what were issues and what were solutions. Hence the women's groups, the women's caucuses, and lesbian separatism — all much to the annoyance of gay men. Differences due to gender are just

too great to be 'put aside'. Lesbians and gay men are oppressed in different ways, these differences being dictated by the heterosexist society. Lesbians need economic and social equality as women for their own material survival, for one thing, which gay men do not. Lesbians also have difficulty in being taken seriously as regards their preferences, choices and ideas, simply because they are women. Gay men do not. Lesbians have to overcome the notion that a woman partner is less than satisfying sexually, being 'only a woman' (i.e. 'lacking a cock'). Gay men have no such problem — dullness is one of the few things that gay male sex has not been accused of! But they suffer from sexism in other ways. Expected to support the myth of masculinity, they attract a special anger for letting the side down, an anger which in the hands of Christians, Nazis and psychotherapists has taken more intensive forms than has usually been thought appropriate for controlling 'mere' women.

Of the many divergences here, sexual expression itself is a focal point and is currently drawing particular attention. But attitudes to sex do not stand in isolation, they make sense only in the context of heterosexism. All women, lesbian or not, suffer from being objectified sexually in a way that men rarely if ever experience. At work, or on the streets, women are attacked impersonally, arrogantly, by heterosexual male expectations. It is logical that women should want to remove sexuality from where it is irrelevant (employment, for example);

to desexualize woman's public image, and to restrict sex to the private domain where a woman has at least some chance of being treated as a person.

Now in a very diluted way, gay men do experience and share in women's situation. I remember moving when I was eighteen from a rather genteel co-ed high school to an all-male college. I was really shocked, and socially incapacitated, by the male chauvinism of the other students. Anything I thought or said in protest sounded like a confession of what I dreaded being discovered: that I had had no heterosexual experience. The other males might suspect from my 'soft' attitude to women that I was (what I then deeply feared) a homosexual. They might deny me the respect and privilege I had in their eyes by virtue of being a male, might in fact treat me like a woman. I felt like a spy in their midst under false colours.

When gay liberation came along, I found that many other gay men had also experienced knowing male chauvinism from inside the enemy camp, and felt themselves similarly threatened by it.

And this is why it could be claimed that lesbians and gay men had a single struggle, that indeed gay liberation and women's liberation were identical. No analysis of gay men's oppression can do without this central connection. And yet it does not seem to me to be the whole story. Gay men cannot live by negatives alone, by not being sexist; they must have some positive way of expressing their sexual and social

identity.

What gay men suggest they can do is to subvert heterosexism by their sexual expression. Gay male sexuality defies the assumptions of heterosexuality — that the words 'woman' and 'sex' are all but synonymous, for instance. That women and not men are sensual, receptive, that there is something intrinsically female about making one's body attractive, that male bodies are naturally gross and ugly.

Gay men subtly or not so subtly undermine the image of the male as economic provider and political arbiter by extolling erotic attributes of men, attributes irrelevant to social status. They also, by a comparatively open admission of their need for attention, affection and passivity, subvert the concept of the purposefully striving, aggressive, impulsive male.

Such attitudes do indeed run counter to sexist gender roles — but they are also pretty well diametrically opposed to the feminist program. Gay males encourage male-female equality, in the sense that they want men as overtly attractive, as open to erotic attention, as women are supposed to be. This is quite different from the feminist program of removing sex from public life. Gay men are liable to see their sexuality as a redeeming, leveling force, their gift to the world. Women have had quite enough of men who think their sexuality is a gift to the world. Indeed, while feminism for the sake of equality wants no one to be a sexual object, gay men often speak and act as though they wanted everyone to be a sexual object.

These conceptions of equality are so very different that it is not surprising that contradiction occurs. In particular, it is not possible for gay men honestly to do what they are often expected to do, namely, to give unreserved support to the women's movement. Though appreciating the strong connection between their own low status and women's low status, they cannot go along with the program of desexualising all public and social life.

On the street of Syracuse NY, where I have been living, there are large posters which show a woman kicking a man in the balls, with the words: *Men! Next time you whistle at, hassle, oggle, rape, approach... may be your last!* How can gay men honestly accept the idea that making eyes is as bad as rape and deserves castration or death? They spend most of their waking hours looking and being looked at; they have to do a great deal of tending off of unwanted attention themselves, and find it hard to imagine that women are such delicate creatures that they cannot do the same. Of course, their more sane attitude is due to the fact that they are not objectified as *inferiors* by



Andrew Hodges, co-author of the influential pamphlet *With Downcast Gays*, has recently returned to England after a year of research in mathematics at Syracuse University in New York State.

"Events done in the name of 'lesbians and gay men' are done almost entirely by gay men who invite lesbians to make up numbers in a fashion redolent of Victorian chivalry. Males are thus perpetuated in the role of initiator and inviter, females as the quarry to be seduced, flattered, and never, never criticized in public."

Ironically, even the cosy picture on the poster for the 4th Annual conference is not for real. It is a composite to two photos: one of three women, one of three men. One man was lost in the process.



those who look at them. The fact remains that it is hard for gay men to consider non-volent sexual approaches as intrinsically evil and dangerous. For gay men, as Rita Mae Brown comments, "the easiness of rejection is incredible. sex isn't a weapon... it's a release."

Feminists are aware of gay men's sexual freedom, and sometimes attack gay men for objectifying each other. A nearby lesbian feminist group attacks a Syracuse gay newsletter for defending those arrested for washroom sex. They say that the arrests are no worse than "the mutually exploitative and sexist nature of tearoom trysts," and that anyone who makes sexual contact in a toilet is being "oppressed by someone who doesn't view him in a fully human manner... sexist tradition carries on." A similar attack is made by a person from the state Human Rights Commission on all gay male casual sex, on the grounds that it uncommitted heterosexual sex is a sexist exploitation of women by men, then uncommitted gay sex must be an exploitation of men by men. But from a gay male point of view, the argument is the other way round. Gay sex can be mutual and unexploitative; if it were not for sexism then so could heterosexual. Heterosexuality, in which women are allowed only the roles of victim or prostitute, should not be allowed to give all sex a bad name. It took gay men should also be allowed to feel some sympathy for non-gay men, whose need for sexual release is just as great, and who do not have the same opportunities for achieving it in a decent way. Essentially gay males, by being males, have had the privilege of an environment in which a sex-positive attitude can work out well. They would like to see this extended to all — women and men, heterosexual and homosexual. Women have not had this privilege, and justifiably are apt to regard sexual liberation as simply an extension of male privileges.

To return to my main point, I feel that an honest appraisal of these conflicts is impossible if one is committed to the idea that 'gay people must have a unified view of sexual liberation. Lesbians and gay men necessarily have quite different standpoints.

It would be quite incorrect to try to drag lesbians into a gay men's program for sexual expressiveness. For it must be remembered that in heterosexual society, a woman who says she wants sex takes on an incredibly low status. Lesbians have to resist being defined as particularly sex-hungry or sex-identified women. They have to do something much more radical to redefine sexuality in such a way that it is no longer regarded as something men do with cocks. They

have to get away from the idea of a sexual act, and to develop verbal and poetic imagery in place of the intensely visual imagery imposed by males. These programs are sex-positive, but in a quite different way from gay men's positiveness, and this result has been something utterly fresh and new — a lesbian feminist culture.

Gay men do not have this fresh and vigorous culture within the movement. One reason for this can be traced to the notion that in movement of 'lesbians and gay men', any accent on the male is anti-female and sexist. Thus male imagery is 'glorifying men' and must be excluded. The result of this policy has been that the male body has been left to be trashed and packaged by gay capitalism. Exploration of the sensations of the gay male as passive, desirable, masochistic, sensual, with few exceptions has been abandoned to the crude and repetitive glossiness of profit-making publications, which model their imagery on 'successful' heterosexual formulae. Comment on the enormous spectrum of male sexual possibilities has been restricted within the movement, sometimes explicitly for fear of offending lesbian sensibilities. Sadomasochism, paedophilia, baths and cruising, are often attacked by lesbian feminism for the objectification on they all involve.

Accordingly, I cannot see that when we look at the positive aspects of gay men's and lesbians' identity (rather than at the purely negative facts of oppression), we discover any unifying feature that justifies the insistence on the unity of 'lesbians and gay men'. When in a particular group 'unity' is achieved, I suspect it is at the cost of sweeping under the carpet all the difficult issues of sexism and sexuality. It is 'unity' at the cost of the women's consciousness, or at the cost of the men keeping a low profile as regards sexual expression.

Why are we all so hung up on unity anyway? Some of the standard reasons (strength, numbers, etc.) look pretty thin in reality. A more subtle reason was admitted by gay men at the Annual Conference: they feared that an autonomous lesbian movement would threaten them by suggesting to the public that gay men couldn't get along with women. Using lesbians to make gay males more acceptable, however, is not exactly a strong ground for unity!

It is true that heterosexuals can diminish their terror of homosexuality if they can feel that there are women and men involved with each other at least sometimes in it. They won't be so afraid if they can be allowed to feel that, like other minorities gay men have their 'womenfolk' look around. Homosexuality is used to legitimize gay men, who will applaud calls for lesbian

autonomy as long as they know there will always be a few token lesbians attached to the 'gay' (i.e. gay men's) movement as well.

Unity and equality are so hard to achieve in practice! If the word 'gay' and the 'gay movement' are defined to refer to both women and men, then certainly every conference, panel, talk show, movie, dance, centre, etc. etc., must be organized with both in mind. But for anything which depends on voluntary, self-sacrificial effort, this is an all but impossible demand. Especially as, in practice, those who insist on equality of representation also support the right of lesbians to have separate, women-only events. The result, as everyone engaged in organizing knows but rarely admits, is that events done in the name of 'lesbians and gay men' are done almost entirely by gay men who invite lesbians to make up numbers in a fashion redolent of Victorian chivalry. Males are thus perpetuated in the role of initiator and inviter, females as the quarry to be seduced, flattered, and never, never criticized in public. The problem could be solved by abandoning the concept of 'gay people', and speaking only of 'gay men', where appropriate, and 'lesbians' where appropriate. Why is there such resistance to this?

It would mean a confession of failure. And it would upset non-gay people. But probably the main difficulty is the implication of having something called a 'gay men's movement', which even if not technically excluding lesbians, would in practice be dominated by and for men only. It smells of male chauvinism. And in the words of Karla Jay, "women excluding men is different from men excluding women... because men excluding women reinforces our oppression. We don't oppress gay males as they do us, so we should be able to exclude them, but they should not exclude us." The model for this, the usual view, is eminently respectable. We approve of local-only movements for racial equality; we condemn white-only groups as racist. I suppose I have come to feel that the gay situation is different from what these analogies suggest. We need a re-appraisal based on what really works. Certainly, there are gay men who are male chauvinist, who do not want anything to do with women, who self-oppressively rationalize their sexual choice as choosing the 'superior' sex. But the vast majority of men is deeper and more subtle than this, and the current situation is nourishing it.

The editorial collective of *Gay Left* (London, England), used to describe their journal as a socialist journal produced by gay men, "which indeed it



was. They were attacked for the use of the word 'men', which was said to be used 'with pride'. They have now retracted and call themselves 'gay people'. By so doing they have in my view perpetuated the chauvinistic notion that men are allowed to call themselves people, whilst women are only women. I don't think they called themselves 'men with pride, I think it was an attempt to be honest. Conversely, I do not feel that current male gay organizations would like being cut down to size by having to admit the fact that they are only men.

Use of 'gay people' or equivalents, is presumably meant to combat lesbian invisibility, by reminding everyone that there are just as many lesbians as gay men. But the usage doesn't succeed. The Advocate's recent article 'Black and Gay' totally ignored black lesbians' existence. In response to complaint, we read that they 'overlooked' what they hypocritically call "this important element of the gay community." Why can't they be honest? The Advocate is written for gay men (it has a sort of Women's Page in the middle to attract a few women readers and boost its movement preferences). It wanted to run an article on black gay men. Why pretend that it was covering gay men and lesbians equally, but 'overlooked' lesbians? I have come to feel that 'gay people', 'gay community' and so on do in fact serve to perpetuate lesbian invisibility rather than to combat it. It would be better to insist on always using the words 'gay men' where appropriate, thus constantly provoking the question "so what about gay women?"

So often gay men form an organization, call it a 'gay' organization, create male-oriented activities and then complain that "women won't come to our meetings." Steeped in paternalism, gay men are encouraged to believe that lesbians are in some sense 'their' women, their rightful responsibility. This will do nothing for lesbians.

Dishonesty and pretence are greater enemies of progress than open disagreement. The age-of-consent policy, for example, was supposedly affirmed this year by a conference of 'lesbians and gay men'. In reality, it was formulated by gay men only. Many lesbians have since criticized it. How can we deal honestly with important issues like this, issues which go to the heart of what we mean by liberation, when the only acknowledgement of differences that arise between lesbians and gay men? Progress will only be impeded by the sexist notion that gay men can organize and speak for 'gay people'. Polite silence is the only thing. A new dialogue must begin. □

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CALENDAR OF EVENTS

- Wed. Feb 2 GATE general meeting 8 pm
193 Carlton
Sun. Feb 6 Coalition for Gay Rights in Ontario
steering committee 10 am, Cecil
Rhodes room, Trinity College, U of T
Sun. Feb 6 Lesbian Organization of Toronto
4 pm, 342 Jarvis St.

The GATEDANCE
Sat Feb 19
Holy Trinity Church, 9 pm

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LOST & FOUND

"...Horrible indecent liberties" The trial of a dancing master, Toronto, 1840

Robert Burns' account of the
Markland scandal of 1838 (see T&E 259)
brings to mind another instance of
how early Victorian Toronto dealt with
homosexuals. The evidence for the
case of Richard Yeo is to be found not
in the meticulous documentation of a
government inquiry but in a couple of
reports in the newspapers of 1840 and
1841.

On December 11, 1840, the Toronto
Mirror printed the following account of
a hearing in the city police court.

Mr. Richard Yeo (Dancing-master)
was arraigned on an abominable
charge, preferred against him by
Private Wm. White, 34th Regiment,
of having attempted to commit an
unnatural crime. Dependent stated
that on the night of the 7th inst.
prisoner came up to him when on
duty at the Kings Street Barrack
guard, and requested of him to go
to some drinking house with him.
The soldier said that he could not
leave his post. Then, said the dan-
cing-master, when you are relieved,
you can come to my quarters in
King-street, and I will give you plenty
to drink, &c., and thus saying, he
seized the soldier around the waist
and took the most horrible, in-
decent liberties. The soldier
repelled with indignation the brutal
attempt, and told him, if he did not
immediately decamp, he would give
him an inch or two of the steel. Yeo
still persisted, when the sentry
called for a file of the guard, and
had Yeo sent to the guardroom,
where he remained till this morning,
when he was brought up to answer
for his conduct. In the course of the
prosecution, it evidently appeared
that he had attempted to do the
same to seven others of the same
regiment. The examinations were
most disgusting, and sufficient to
strike with horror the breasts of the
auditors. When questioned as to
what he had to say in extenuation
of his bestial attempt, the prisoner
could say nothing — he was con-
sequently suffered to find two
sureties in one hundred pounds
each, and himself in two hundred
pounds, to take his trial at the en-
suing Assizes, or else go to jail. It is
to be hoped that this assault will
be visited with the punishment
which the enormity of the crime
deservedly merits.

Unless Yeo was able to find the
sureties (money guarantees) required
by the court (a rather unlikely
proposition, given the charges against
him) he did indeed spend the next six
months in jail, for the Assizes did not
begin until the end of May. Yeo was
tried before the Chief Justice of Upper
Canada, John Beverley Robinson —
the same friend of Markland who (as
Robert Burns mentions) had com-
plained many years earlier of
Markland's "feminine" habits of
speech and action. This is how the
Toronto *Commercial Herald* of June 3,
1841, commented on the trial.

The criminal offences which have
been tried have with one exception
been of a trivial character, in which
the guilty individual has been as
much to be pitied for the faults of
mis-education as blamed for
culpable practices. One case has
received a verdict of guilty — that
of a Mr. Yeo, 40-year-old dancing
master — a fellow resembling less
a man than a monkey — which it is
to be hoped will meet with the ex-
treme punishment which the law
allows — to wit, some live or seven
years of lodging in the Peniten-
tiary, with the pleasing variety of
"hard labour". This contemptible

wretch was defended by Counselor
(William Hume) Blake, although
how anyone pretending to the
character of gentleman could un-
dertake such a repulsive duty was
at a loss to understand; however,
Mr. Blake acquitted himself with as
much vehemence and "unction" as
if one were vindicating "persecuted
virtue".

It is interesting to note that, even
though the *Herald* hadn't mentioned
the case before, the report contains no
indication at all of the nature of Yeo's
offence. It did not also have that
single report in the *Mirror*, six months
earlier, we would have no idea of what
the *Herald* was talking about. Chief
Justice Robinson took a more lenient
view of the case than the *Herald*, by the
way. He sentenced Yeo to only a year in
the pen.

Yeo's case was different from
Markland's. Perhaps because he was a
nonentity, instead of being a leading
figure in the provincial political
establishment, Yeo ended up in court,
in the newspapers, and in the peniten-
tiary. Yet there are notable similarities
between the two cases.

First, young soldiers were the object
of Yeo's sexual advances, as of
Markland's.

Secondly, Victorian society's fear
and loathing of heterosexual sexual
preferences emerges clearly from the
hostile tone of both newspaper ac-
counts of the Yeo case. The *Mirror* was
an Irish Catholic reformist paper; the
Herald was Anglican, Tory — the voice
of the Upper Canadian political
establishment. Yet they were united in
their hatred of homosexuality.

Thirdly, the fear that George
Markland's friends and associates had
of being too closely identified with him
once his character became known is
underlined by the *Herald's* attack on
W. H. Blake, the lawyer who defended
Yeo. Admittedly, Blake was a political
opponent of the *Herald*, but that does
not alter the fact that the *Herald* found
an excuse to attack him in the fact that
he had defended a homosexual in court
and (according to the *Herald*) tried to
make a decent job of it. (Unless Blake's
view of homosexuality differed
markedly from that of most of his con-
temporaries, however, it is not very
likely that he did his client justice.)

The tone of the *Mirror's* report is also
interesting. Toronto papers ignored
police court news most of the time — it
is, in fact, sheerly lucky that Yeo's case
came up during a short spell when the
Mirror happened to be devoting a lot
of space to the subject — but when they
did report it, they frequently do so in
rather a moralizing tone. In this instance,
though, the *Mirror* obviously went
overboard — it could not have been
much harder on Yeo if he had tried to
shoot the Queen. Perhaps the worst
aspect of the affair, in the *Mirror's*
eyes, was that Yeo had previously
made advances to seven other soldiers
without ending up in court. At any rate,
so prejudiced an account gives us little
idea of what kind of person Richard
Yeo really was. All we really know is
that seven or eight soldiers told a cer-
tain story about him.

A final irony. At the same Assizes at
which Yeo was sentenced to a year in
the pen, another man was tried for "the
alleged murder of his wife by putting
her behind the fire and holding the un-
fortunate woman in that predicament
until she was so much burned as to
cause her death." Convicted of man-
slaughter, the accused was sentenced
to six months in jail. In Chief Justice
Robinson's mind, apparently, feeling
up privates was exactly twice as
wicked as burning your wife to death.

by Paul Romney

CLASSIFIED

FRIENDS-4

OSHAWA
WOMAN 43, Oshawa area desires to meet other women for friendship and fun times. Send name and phone no. to Drawer 502

TORONTO
FUN-LOVING 27 year old to correspond with other gay women. am shy, energetic, romantic, outgoing, like sports, reading, parties, travelling. Please reply with photo. Serious replies only - no bisexuals. Drawer 503

WOMAN, 30, seeking nonoppressive casual sexual liaisons with other intelligent, unliberalized women. Send photo and/or interesting info. Drawer 496

FRIENDS

PRINCE GEORGE BC

SINCERE FRIENDSHIP sought by chiseled male of 25. Interests include Photography, classical music, gymnastics and travelling. Discretion expected and guaranteed and possible meeting in person. Relationship. Replies with recent pictures appreciated but not necessary. Drawer 501

E. KOOTENAYS BC

MALE, masculine, 5', early 40's, educated, sincere, camping, fishing and skiing enthusiast. Love good music, reading and conversation. Longtime like to meet mature, sincere person approx. same age group around my area for companionship and outings. No drugs etc. Discretion assured and expected. Write Box 1772, Sparwood, BC.

ALBERTA

GAY MALE, 35, affectionate, honest, sincere seeks other guys in Vulcan - Strathmore area. No drugs. No pressure. Discretion assured. Drawer 501

SASKATOON

SINCERE, NEAT, YOUTHFUL, mature, and intelligent university grad in mid-thirties wishes to meet and friendship with good-looking, masculine, middle-aged male. Wide range of interests including local agricultural industry, classical music, and photography. Discretion necessary and very much appreciated. Drawer 516

WINNIPEG

MAN, EARLY THIRTIES, slim, 5'8", wide range of interests from sports to literature. Employed. Desires friend, early to mid-thirties, who is fun, attractive, intelligent. Discretion required. casual or serious. Drawer 514

LONDON ONTARIO

ATTENTION TRUCKERS 18-35 coming thru London & Woodstock. Free message for a while. Have apt & phone. Write 31, masculine very discreet and clean. Drawer 491

SOUTHERN ONTARIO

MALE, 35, slim, good looking, college grad with good job, wishes to meet young guys 16-25 for sex, and good times. Like to go to clubs, skiing, sailing, theatre, movies, music and travel. Let's get it together for last weekends up north, and sailing trips on my yacht next summer. Drawer 513

BARRIE, white male, 50, 5'7", 155 lbs. Clean and respectable wishes to meet masculine, younger, but on type friends, who love north, outdoors, non-smokers. Photo. Write no. appreciated. Will answer all. Drawer 535

HAMILTON

MASCULINE MALE, 26, 5'2", 150 lbs. seeks other masculine dominant males for friendship and good times. Nothing heavy just enjoyable get together. All replies with photo answered first. PO Box 6362, Station F, Hamilton, Ont.

MISSISSAUGA

NEEDED, responsible affectionate man/fad in Mississauga. Clarkson to share more than bedroom romps. Like classical type music, good foods, humour and the uncomplained good quality of a happy, gay, versatile private life. A, accommodation available. Write with photo no. Drawer 510

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MONTREAL
HANDSOME STUDENT 23, 5'11", 160 lb, clean shaven, masculine, nicely built. Interested in meeting similar types of guys travelling or living in Montreal area. Must be less than 25, clean shaven, masculine and good looking. Let us with photo and address (phone) number. Drawer 521

HALIFAX
TEACHER, 37, SLIM, good looking, 175 lbs, younger looking, no beard, moustache, tall, like jogging, body building, badminton, antiques, art, concert, dancing, study, Spak French, English. Wish to meet 18-35, College, university students (16-21), slim, good looking, for casual or long distance relationship at my place. can offer exciting play, fantasies. Discretion 496

MED STUDENT, East coast, 25, 6'2, 165, would like to correspond with and meet same or young doctors, lawyers and professionals anywhere in Canada for exchange of ideas and communion. Little weights, likes to take care of body and soul. Enjoy music, disco, parties, jogging, and times and getting it on. Affectionate understanding and discreet. Photo required. Drawer 498

NEW YORK
PROFESSIONAL EXECUTIVE, personable, tall, slender, early 40's, sincere, kind, understanding, widower. Interests, wishes to meet sincere, honest, stable good looking young woman 24 for lasting friendship. Frequently in Canada. Photo appreciated. Discretion requested and assured. No drugs, sincere only please. Drawer 523

TORONTO
BRAZILIAN, 22 years, 5'11", 140 lbs, good looking, would like to meet with someone (21-30). I don't speak very well English but if you want to teach me send letters and photo to Drawer 509

WHITE LEO MALE, straight looking, very lonely and looking for similar aged male or otherwise, hopefully interested in a mature, permanent relationship. I am in early 40's, 5'11", 200 pounds plus but am working on losing weight. My likes are E.S.P., horoscopes, Biorhythm, Seances, and everything to do with white occult. My dislikes are black occult, hippies, beads, drugs and other far out weird things. Drawer 506

PROFESSIONAL, well-travelled, goodlooking, 6 ft, 180 lb, 39 seeks discreet masculine friends 21 to 30 in Toronto and Vancouver. Especially interested in blonde. Photo and letter essential. Drawer 497

COMFORTABLE, LOW-KEY (but NOT taken-for-granted) friend sought for possibly stimulating conversation and quiet companionship. Although it's not essential, we are probably somewhat similar: educated professionals, well-read, with a sense of humour, a love of life, and an appreciation of at least one of the arts. While still young enough to enjoy the occasional night dancing, at a well-preserved 29 (or 30) I have probably been through both exhausted whatever slight pleasures can be wrung from the bar and solo scene and are ready for something more mature and more personal. If quiet, dignified companionship, appeals to you, please write Drawer 505

MASCULINE WELL-ENDOWED stud sought for an intensely affectionate male companion that is 25-35, 175 (or into 5'10, B/D or no drugs. Prefer non-smokers, non-drancers. Interested in photography, chess, electronics. Casual encounters that may lead to permanent relationship wanted. Tall slender straight appearing younger males 18-35/6, 170 or so considered first. Prefer photo and letter. Drawer 481

NON SMOKER... NO DRUGS Pleasant-looking male of 37, 5'9", 155 lbs, blue eyes and brown hair wish to meet someone who is sincere and honest, neat and clean. I enjoy football and hockey and play a little tennis. Straps collecting is my hobby. Would like to meet someone of similar interests. Please supply photo. Letters kept in confidence and photos returned if requested. Drawer 519

MALE AOE 32, 6'11", 155 lbs medium hunkily built, considered good looking. Enjoy flying, travel, shows, romantic moments, with the right person. I don't like balbe & bats. If you appear masculine and are a good looking, aged 25-35, approximately and enjoy the finer things write John, 191, St. Albans, Willowdale, Ontario.

LEATHER SECK BUTCH leather nites. Most of scenes of S/M, B/D and scat. Photo and letter essential. Write Box 401, Willowdale, Ontario M2N 5T1

LIKE TO PLAY chess or Japanese Go? Write to drawer 504

Classified Ad Form

Conditions
All ads must be prepaid by money order or cheque. Do not send cash through the mail. The Body Politic reserves the right of refusal. Late copy held over for the next issue.

Copy date for next issue: **March issue (No. 31) - Feb. 11**
April issue (No. 32) - March 11

Prices
Individuals: 10 cents per word, minimum \$2.00
Businesses: 30 cents per word, minimum \$6.00
Box numbers: We will assign you a box number and forward your mail once a week for \$1.00 per ad per week.
Reprints: There are no discounts for repeating classifieds.

Publication instructions
Box number required
I enclose \$_____ for _____ no. of issues
Name _____
Address _____
City _____
Print your ad below in block letters, one word in each box.

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40

CLASSIFIED

UNCUT PREFERRED, but not necessary. 16-24, slender guy who is young at heart and together wishing a mutual relationship. I am into music, cooking, travel. 30, Mike Box 384, St. Y. Toronto Pix returned 6/10/82.

SUAVE EXECUTIVE, Irish-Asian descent. earnestly desires cultivate gay relationship with black male on equal terms. Warm hearted, a mocker, clean and personable. Firm masculine appearance. Utmost discretion assured. Drawer 520.

PROFESSIONAL MALE, late 20's, medium height and build, straight appearing, easy going, interested in the arts, seeks friends (20-35) for casual, unfettered relationships. Discretion important. Photo appreciated but not essential. Drawer 520.

35 YEAR OLD MAN, 5'11", 150 lbs., generally happy with his gay life, wishes to meet masculine friends 35 and under. Would like someone who is clean cut, positive, warm and enjoys theatre, music, skating, films and travel. Physical relationship optional. Drawer 524.

SOMEONE who has own apartment wanted by young good looking bisexual. Drawer 499.

GREEK PLEASURE, young top man (men) wanted between 15-45. You must be exceptionally well hung and interested in taking care of bottom man 45 yrs. of age with great rear end. If you are serious and if Greek is your thing, stop looking any further. I am sure I can satisfy either straight or gay. Please no drugs, S&M or phones. This is a serious proposition. Phone Hal in Toronto at 964-2290 evenings. No strings attached.

WHITE MALE, Larc, straight looking, early 40's finally coming out and enjoying it. Very lonely and looking for similar aged male. Interested in a mature permanent relationship. Have house to share with the right companion. Photo appreciated. Drawer 419.

MALE, 29, dark hair, eyes, white West Indian - 6'7", 150 lbs., interested in meeting new people. People largely endowed and with photo will be answered first. Drawer 452.

YOUNG PROFESSIONAL, 33, 5'8", 175 lbs., with wide range of interest, particularly good living, fun-travel, history, geography, cars, camping and fishing, and good versatile sex. Seeks interesting friends, 24-36, who enjoy life and good companionship. If you're a stimulating, sincere guy, then I would like to hear from you. Drawer 518.

MALE, 28, 5'11", 150 lbs., fit, steady, affectionate and employed. Part Chinese born & raised in Toronto. Enjoys fishing, camping, running, squash, movies, laughs, quiet times. Seeks fit, stable, masculine, white male with sense of humour, for a mature, honest relationship. Drawer 526.

AGGRESSIVE WRESTLERS: Grotch/backbreakers, body slam, boston crab, claw to groin, bear hug, full nelson, abdominal stretch, body scissor, reverse chin lock, judo chop, knee drop are some of the holds I like to use. Rugged wrestler. 180, 6' challenges others, regardless of size, to no holds barred, one on one or tag team action. Like winner takes all as reward for victory but not necessary. Possible travel to NY, Mich., Illinois, or will write, phone those with similar interests anywhere. Send me your challenge, address or phone to Drawer 527.

I AM 28, SLIM, interested in classical music (a pianist) and physical fitness. I am looking for a friend, probably older, who knows the meaning of kindness and honesty in a relationship. A stable personality, an intelligent person who takes care of his health, and treats others as equals. Send your phone to Drawer 520, so we can meet for a chat. Michael.

SHALOM, all I really want is a kind, loving, honest, decent, Jewish friends. All replies answered by mail or telephone. Drawer 520.

WORK

TORONTO DAY AND/OR NIGHT 2ND COOK full time. Experience preferred, enthusiasm essential. Call Greg or Andrew 366-4147. Baggies Banquet tented.

INTELLIGENT YOUNG MAN, mature 21 years old. Living in Toronto. Presently employed with a vacuum. Would someone help me locate a new and challenging career. I am well read, well mannered, honest, educated, dependable and a hard worker. Excellent employment and character references available. Interested in public relations, travel, fashion, music, theatre, big business. Skilled at lying, detail work, figures, customer relations & sales. Organized on interested in person as personal assistant. Salary open. Serious reply only please. Drawer 525.

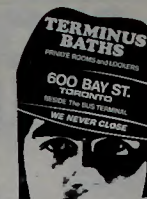
HOMES

BOSTON

FREEBORN HILL FAGGOTS to Freeborn own houses in Boston and are building a radical gay professional community. Write Stonewall, 48 Centre, Roxbury, MA 02119, or call (617) 445-6676. Francophones surtout bienvenus.

WINNIPEG

STUDENT OR PROFESSIONAL male to share two bedroom fully furnished home. No rent, (occasional plant and pet-minding required) but suggest splitting food and utilities on 50/50 basis. Ample parking space. Non-smoker preferred, but I am tolerant, expecting tolerance in return. Box 175, Winnipeg, Main PO, or c/o Drawer 883.



TORONTO

GAY GUYS, Rooms, flats, apartments. Furnished and unfurnished. Broadview - Gerrard area. Phone Don or Dennis 922-4961 or 483-2572.

MT. PLEASANT/DAVISVILLE, 3 bedroom semi, rec room, modernized kitchen, all appliances available June 1st, \$525 a month, 2 year lease optional. 964-3850.

YONGE AND EGLINTON Newly renovated, broadwood furnished basement unit, private entrance, bathroom, kitchenette, washer and dryer suitable as a one bedroom apt. At \$50 a week or as two separate bedrooms at \$5.00 and \$5.00. 486-0494.

EAST GOING YOUNG WOMAN desires affable gay male roommate who is responsible, to share large bright downtown flat. Own bedroom, share kitchen, bathroom, large living room, \$120 monthly including hydro. Move in March 1. Phone 534-0970, after 6.

LARGE TWO BEDROOM apartment downtown to share with stable gentleman with self respect and an open heart. Preferably 25-40. Must enjoy life and have a sense of fun. Some of my interests: music, meditation, cross country skiing, chess. Go, writing, call 964-7487 after 7:30 or write Drawer 532.

CARLTON-PARLIAMENT, One person to share three bedroom flat. Broadwood, newly renovated, 24hr TTC. Non-smoker preferred. Draw room, reasonable rent. Drawer 531.

CALGARY

47 YEAR OLD GAY GUY looking for gay lover and roommate to share my apartment. Half rent. Will answer all. No phonies please. Drawer 530.

READING

THE LITERATURE OF HOMOSEXUALITY, Fiction and non-fiction. New and out of print. Catalog \$1.00. The Bee Bookshop, 329 14th St., Oakland CA 94612.

NUDE BOYS AND MEN, All types, sizes and shapes! Largest and finest selection of GAY films and magazines in the world. Guaranteed Canadian delivery. Send for FREE photo illustrated catalogs. LETTREX STUDIO "G", Postbus 1135, Amsterdam 1000, Holland.

BOOKS ON BOY LOVE, New: "Vice Versa" by Gaimar Dukach ("The Aesthetics Guy"), \$10.75 postpaid. Many other titles. Free descriptive catalog. Goldpost Press, Dept. BP, 507 5th Ave., NY, NY 10017, USA.

GAY FICTION MAGAZINE, Gay women and men are invited to submit manuscripts of quality work for a new quarterly magazine of gay fiction to be published in San Francisco next year. Erotic material will be considered, but no pornography or poetry will be published. Graphic art is also being sought. Send manuscripts or art work to: Gay Fiction Magazine, 631 Castro St., San Francisco, CA 94114, USA.

CSC NEWSLETTER, For consciousness raising on children's rights to self-determination, ageism, childhood sex education and youth liberation. \$6 for 3 issues, bi-monthly. CSC, PO Box 5164, San Diego, CA 92105, USA. Checks or m/o to Valdis Davis.

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COMMUNITY PAGE

PA FUERIAL is the voice of the Puerto Rican Gay Movement. 12 issues (annual subscription \$5.00). Send to: Pa Fuerial, Apartado 5523, Estacion de Puerta de Tierra, San Juan, Puerto Rico, 00906.

LETTERS

LOVELY/DO NOT NEED TO BE. Discover guys in your area throughout the world 30 word free ad with \$5 membership. All correspondence in plain envelope. Universal Friends, Box 491, Willowdale, Ont. M2Y 1T3.

25 YEAR OLD MALE would like to correspond with anyone interested in penfriends. All letters answered. Write me: Bozhodler, PO Box 273, Station F, Toronto, M4T 2L7.

MAKE NEW FRIENDS throughout Canada and the US. Join GAYMATES, a personal club for gay men. For free info write GSI, Dept. B, P.O. Box 3043, Saskatoon, S.A., Canada.

GAY PENFRIENDS. Inquiries: Inland, Jack Harting, Box 88008BP, Honolulu, Hawaii 96815. INTERNATIONAL GAYBOARDS.

OTHER

VENTURE CAPITAL. Carefully planned gay businesses in Toronto requires capitalization. Minimum investment \$5000. For prospectus, write Drawer 533.

ANYONE FOR SPORTS? Soccer, volleyball, baseball. Touch football. TAG 964-6600.

BAR NONE has existed for two years. Most of its readers are incarcerated; they have come to rely on the paper as their voice. But none may make it in downtown get financial help soon. Please give all you can. Bar None, Box 124, W. Edmonton, AL M0Z1A4.

CANADIAN-EUROPEAN COUNTRY club now being organized in Toronto. Responsible wildlife conservation oriented. Individuals invited to inquire. Drugs, alcohol are banned. No SM or words of any kind. For further information please send your name and address to: Drawer 334, LARABES FOR SALE, Richmond Street, Hamilton, Ontario, L1N 1A1. Toronto, 375 050/Share base offer or highest bid. 5/91, Station A, Willowdale, Ont.

THE WEST COAST IS CALLING! Have your own confidential address in Vancouver. Use our address for your private, personal and business mail. Receiving daily forwarding. Vancouver postmark and hold services. First class at low cost. Discretion assured. Write: SUNSHINE MAIL SERVICES, Dept 1, PO Box 68640, South Burnaby, BC V5H 3Y1.

ONTARIO PLACES without gay groups. Write Coalition for Gay Rights in Ontario (CGRO), 193 Carlton St., Toronto, and learn of other gay and gay persons (imaybe groups?) in your area. Let us make the gay presence felt throughout the province.

GAY LEGAL ENCOUNTER and exchange. GLEE is a legal exchange recently formed to provide free legal assistance to the gay prisoners incarcerated in all federal and state facilities. GLEE is especially geared to serve the needs and deal with the problems relating the gay prisoner. Some of the services available are: research, assistance with the preparation of suits and motions, filing class action suits (especially 1983) and in some cases, non-appointed court representation. For more information on these and other free services, write to: Jerry Dighera, PO Box 2, Lansing, Kansas 66503.

AMSTERDAM BOUND? Exchange your gay/queer book for a walking, talking, knowledgeable, attractive and friendly gay guide-book. For information, write to: Gertje Allen, Leidschendam 14, Amsterdam, Holland.

SUBURBY — Northern Ontario gay men and lesbians: time to get together! Affirm our presence in the north. Drawer 425.

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations of gay people; co-operatively run clubs and community centres; bookstores which advertise themselves as sellers of gay and feminist literature; and gay periodicals operated on a non-hierarchical, non-profit basis. If you wish to be listed, please send the information about your group to: **The Body Politic**, Box 7289, Stn A, Toronto, Ontario M5W 1X9. Be sure to notify us of any change in information already listed on the Community Page.

CALGARY

DIGNITY/CALGARY
1717 Crescent St.
Calgary, AB T2M 2H7
282-0574

GAY INFORMATION AND RESOURCES
815, 7th St. SW
Calgary, AB T2P 1Z5
364-3911 — 7-10 PM

LESBIAN DROP-IN
338 — 14 Ave. S.E.
Calgary, Alberta
Wednesdays 8 pm
(403) 266-2552

CORNER BROOK

COMMUNITY HOMOPHILE ASSOCIATION OF Nfld. (CHAN)
Box 905, Corner Brook
Corner Brook, N.F. A2M 6J2

EDMONTON

CLUB 78
10242, 106th St.
Edmonton, Alberta
343-1100

GAY ALLIANCE TOWARD EQUALITY
9225 — 109 Street
Edmonton, Alberta
(403) 433-8160

FREDERICTON

GAY FRIENDS OF FREDERICTON
Fredericton, NB
(506) 572-5576

GUELPH

GUELPH GAY EQUALITY
Rm. 221, Univ. Centre
Guelph, Ontario
Gayline: (519) 936-4550

HALIFAX

THE ALTERNATE BOOKSHOP
St. 301, 1565 Barrington Street
Halifax, Nova Scotia

GAY ALLIANCE FOR EQUALITY

Box 161, Armidale St.
Halifax, NS B3L 4C9
Gayline: (902) 429-6969

HAMILTON

MCMASTER HOMOPHILE ASSOC
Oct 1 Box 44, Stn B
Hamilton, Ontario L8L 7T5
Gayline: (416) 527-0336

EUGENE'S DISCO

The following groups can also be contacted at the above address:

GAY WOMEN OF HAMILTON

BI-SEXUALS OF HAMILTON

(top group)

KINGSTON

KINGSTON WOMEN'S CENTRE
200 Montreal Street
Kingston, Ontario K7L 1A1
(613) 542-5226

QUEEN'S UNIVERSITY

HOMOPHILE ASSOCIATION
Student Affairs Centre
51 Queen's Crescent
Queen's University,
Kingston, Ontario K7L 2S7
(613) 547-2836

KITCHENER/WATERLOO

THE WOMEN'S PLACE
428 King Street South
Waterloo, Ontario
(519) 866-1620

WATERLOO UNIVERSITIES GAY

LIBERATION MOVEMENT
Federation of Students
University of Waterloo
Waterloo, Ontario N2L 3G1
(519) 885-1151 ext. 2972

LONDON

HOMOPHILE ASSOC. OF LONDON, ONT.
649 Colborne St.
London, Ontario N6A 3Z2
(519) 433-3762

MISSISSAUGA

GAY EQUALITY MISSISSAUGA
Box 193, Stn A
Mississauga, Ontario L5A 2Z7

MONTREAL

ANDROGYN' BOOKSTORE
1717 Crescent St.
Montreal, Quebec H3K 2B1
(514) 866-2131

ASSOCIATION COMMUNAUTAIRE HOMOSEXUELLE DE L'UNIVERSITE DE MONTREAL
CP 755,
Outremont, Quebec H2V 4N9

ASSOCIATION POUR LES DROITS DES GAYES DU QUEBEC
Fédération Gay Coalition Against Repression

CP 36, Succursale C
Montreal, Quebec H2L 4J7
(514) 866-2131

CENTRE HOMOPHILE URBAIN DE MONTREAL

650 St Laurent
Montreal, Quebec
(514) 279-5381

GAY INFO

CP Eric 46
695 Molnar Avenue
Verdun, Quebec H4K 1Y7
(416) 288-1101 7-10 PM

GAYLINE

(514) 931-8658 or 931-5330
7 days/week, 7-11 pm

GAY MCGILL

University Centre
3400 McTavish
Montreal, Quebec H3A 1X9
Box 442

GAY SOCIAL SERVICES PROJECT

4515 St. Catherine W.
Montreal, PQ H3Z 1W9
(514) 334-0721

GRUPE HOMOSEXUEL D'ACTION POLITIQUE

CP 235, Stn N
Montreal, Quebec
MONTREAL COMMUNITY CHURCH/QUEBEC

CP 610, Succursale, NOG

Montreal, Quebec H3A 3R1
(514) 845-1101

MONTREAL LESBIAN ORGANIZATION

3595 St. Urbain Street
Montreal, Quebec H2X 2N6
(514) 842-4781

Drop-In: Thurs 8 pm

Monthly newsletter

NACHES: GAY JEWISH DISCUSSION GROUP

Box 298, Stn H
Montreal, Quebec
Ph: Roy (514) 796-9003
Harvey 488-0849

OTTAWA

GAYS OF OTTAWA/GAIS DE L'OUTAOUAIS

Box 2819, Stn C (Mailing Address)
Ottawa, Ontario K1P 5W9
378 Elgin, 2nd floor
Ottawa, Ontario
Gayline: 238-1717
Business: (613) 233-0152

GAY PEOPLE OF CARLETON

c/o CUSA, Carleton Univ.
Colonel By Drive
Ottawa, Ontario K1S 5B6

METROPOLITAN COMMUNITY CHURCH

254 Cooper #11
Ottawa, Ontario K2P 0G4
Ottawa Women's Centre
265 Rutledge St., Rm 302
Peterborough, Ont.
(705) 742-6229, Wed-Sun
Mailing address:
Box 1524
Peterborough, Ont. K9J 7H7

QUEBEC

CENTRE HUMAINITAIRE D'AIDE ET DE LIBERATION

264 rue des Franciscains
BP 596, Haute Ville
Quebec, Quebec

SERVICE D'ENTRAIDE HOMOPHILE DE QUEBEC
260 rue des Franciscains
CP 596, Quebec E

REGINA

ATROPIES FELLOWSHIP SOCIETY/ODYSSEY CLUB
Box 3414
Regina, Sask. S4P 3J8

ST. JOHN'S

COMMUNITY HOMOPHILE ASSOCIATION OF Nfld. (CHAN)
Rm 013, Stn C
St. John's, N.F. A1C 5X8

SASKATOON

GAY COMMUNITY CENTRE
310/20th Street East (2nd fl)
Box 1652
Saskatoon, Saskatchewan S7K 3R8
(306) 262-0972

The following groups can also be contacted at the above address:

GAY ACADEMIC UNION

c/o Prof. Peter Milard

GAY ASSOC OF YOUTH

THUNDER BAY

NORTHERN WOMEN'S CENTRE
120 W. Amelia
Box 374, Stn F
Thunder Bay, Ontario

TORONTO

CATALYST PRESS

315 Bloorville Avenue
Scarborough, Ontario M1N 2S6

CHATSWORTH CHARITABLE FOUNDATION

199 Church St.
Toronto
(416) 962-1544

COMMUNITY HOMOPHILE ASSOC. OF TORONTO (CHAT)

199 Church St., 2nd floor
Toronto, Ontario M5R 1Z1
(416) 262-1544

DIGNITY

Box 248, Stn E
Toronto, Ontario M5A 4E2

GAY ACADEMIC UNION

Box 336, Stn K
Toronto, Ontario M4P 2E0

GAY ALLIANCE AT YORK

Office: 216 Vanier College Res.
CP 235, Stn N
Mailing address: c/o C.Y.S.E.
Central Square, Rm 105
University
4700 Keele Street
Downsview, Ontario M3J 1P3

GAY ALLIANCE TOWARD EQUALITY

193 Carlton Street
Toronto, Ontario M5A 2K7
(416) 964-0148

GAY YOUTH GROUP

Church St. Community Centre
519 Church St.
Meetings: Tuesdays at 7:30

GLAD DAY BOOKSTORE

4 Collier Street (at Yonge)
Toronto, Ontario
(416) 961-4161

HAMPSHIRE (the family)

Gay Jewish Group
11794 Bloor St. W.
Ottawa, Ontario
Call Harvey 960-0053
or Don 653-0498

HARBINGER — LESBIAN DROP-IN

214 Vanier Res., York Univ.
Wed. 3-5
(416) 657-3509

LESBIAN ORG. OF TORONTO

LCOT

342 Jarvis St.
221 Somerset St.
Toronto, Ontario M5B 1A9
Drop-in/Office,
7 days/week, 7 pm-midnight
Church (416) 354-9729
Distress Line (416) 364-9635

NOP GAY CAUCUS

193 Rushmore Rd.
Toronto, Ont M6H 2Y6
THREE OF CUPS
342 Jarvis St.
(416) 967-2825

TORONTO AREA GAYS

Drop-in/office/phone line
Box 6706, Stn A
Toronto, Ontario
(416) 964-6600

TORONTO WOMEN'S BOOKSTORE

85 Huron Street
Toronto, Ontario
(416) 922-8744

WAGES DUO LESBIANS

Box 348, Stn E
Toronto, Ontario
(416) 967-7457

VANCOUVER

DIGNITY/VANCOUVER

Box 1036
Vancouver, BC V6B 3X5
GAY ALLIANCE TOWARD EQUALITY

GAY PEOPLE OF SIMON FRASER

c/o Student Society
Simon Fraser University
Burnaby, BC
(604) 876-4704

GAY PEOPLE OF UBC

Box 9, Student Union Bldg
Univ. of BC
Vancouver, BC V6T 1V5

SEARCH (Society for Education, Action, Research & Counseling in Homosexuality)

Box 49808, Brentall Centre
Vancouver, BC V7X 1A8

SEARCH COMMUNITY SERVICES

355 West Pender, Rm. 103
Vancouver, BC
(604) 698-1039

VICTORIA

VICTORIA WOMEN'S CENTRE

552 Pandora Street
Victoria, BC
(604) 365-3843

WINDSOR

WINDSOR GAY UNITY

Box 7002, Sandwich Postal Stn
Windsor, Ontario N9C 3Y6
(519) 252-0979

WINNIPEG

A WOMAN'S PLACE

14 Walnut St.
Winnipeg, Manitoba R3G 1P2
(204) 786-8881

DIGNITY/WINNIPEG

Box 1912
Winnipeg, Mb R3C 3R2
(416) 667-3509, 667-3532

GAYS FOR EQUALITY

Box 27, UMSU
University of Manitoba
Winnipeg, Manitoba R3T 2N2
(204) 474-8216

NATIONAL/REGIONAL

CANADIAN GAY ARCHIVES

Box 7289, Stn A
Toronto, Ontario M5W 1X9
(416) 962-6320

COALITION FOR GAY RIGHTS IN ONTARIO

153 Carlton Street
Toronto, Ontario
(416) 964-0148

COMMITTEE TO DEFEND JOHN DAMEY

Box 117, Stn V
Toronto, Ontario M6R 3A4

LIBERTARIANS FOR GAY RIGHTS

c/o Ian Young
315 Bloorville Avenue
Scarborough, Ontario M1N 2S6

NATIONAL GAY RIGHTS

COALITION/COALITION NATIONALE POUR LES DROITS DES HOMOSEXUELS (NGRC/NCNDH)
CP 2919, Succursale D
Ottawa, Canada K1P 5W5
(613) 233-0152

UNITARIAN UNIVERSALIST GAY CAUCUS

c/o Egon Blair
Box 6248, Stn A
Toronto, Ontario M5W 1P6

PUBLICATIONS

THE BODY POLITIC

Box 7289, Stn A
Toronto, Ontario M5W 1X9
Sub: \$4.50/10 issues

GAY TIDE

Box 1463, Stn A
Vancouver, BC
LONG TIME COMING
Lesbian-Feminist newspaper
Box 128, Stn G
Montreal, Quebec
Sub: \$5/yr

“I just want to thank you. And I hope I can get this paper into the hands of more people. It will do all our heads some good.”

During the last year we have been getting **The Body Politic** into the hands of more people. About four thousand more. Thanks mainly to you, our readers, who donated \$3,500 last year in response to our fund-raising campaign.

What's the connection? Well, because most members of **The Body Politic** collective work at other jobs during the day, each issue of **The Body Politic** has to be the product of many evenings and weekends of work. This makes it very difficult to deal with the many businesses that we must, in order to publish the

couraging to me since I have just come out to my parents and was having trouble getting them to understand.” (Ontario)

“The best damned paper that I have ever had the good sense to buy...we need things like this.” (New Brunswick)

“I am trying to save for another donation. If every gay in Canada would even send \$1, the battle would be so much stronger and easier.” (British Columbia)

“I enjoy reading **The Body Politic** very much.” (Saskatchewan)

“I greatly enjoy **The Body Politic** and think it is the most informative of the gay publications I subscribe to.” (Quebec)

“I'm hoping that at last through your publication, I'll be able to find others to share a mutual feeling.” (The Yukon)

“I really enjoy your paper. It's terrific and I look forward to each one.” (Alberta)

“**The Body Politic** is great, by far

the best gay publication I've come across.” (New York)

“You people at **The Body Politic** are doing a very fine job.” (Oklahoma)

“I've really appreciated the arrival of new **Body Politics** at the local bookstore.” (California)

“We have received **Body Politic** no. 26 and so many of us have read it. Thanks a lot again.” (Cuba)

“We are full of admiration for the organisation and high quality of your magazine.” (New Zealand)

“You really do bring a whiff of fresh air.” (Great Britain)

“It sows the seeds of gay liberation in the minds of people and lets it grow into the tree of sexual liberation.” (Finland)

Our increased circulation is just one of the good things your donations bought during the last year. Having an office person to do routine work has allowed us to go monthly. And we've been able to make the down payment on our

own typesetting equipment; this helps keeping our costs down and the price of **The Body Politic** well within the reach of ordinary gay people.

And your donations make it clear to us that a lot of people care about **The Body Politic**; just knowing you're out there makes it all worthwhile for us.

So now Pink Triangle Press stands at the beginning of a new year in our work for the gay movement, and we are asking once again for your help. During the next three months, we will be trying to raise \$8,000.

This will allow us to finally publish some of the books and pamphlets that are just waiting for seed money to get them into production. Books and pamphlets that will benefit gay people everywhere.

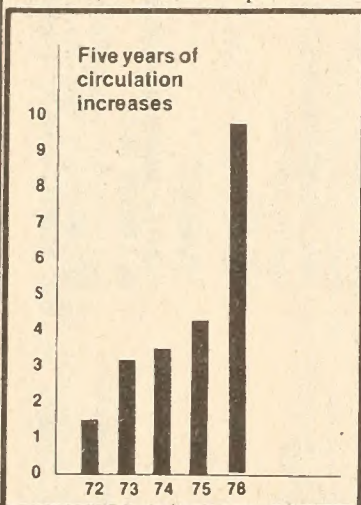
The Canadian Gay Archives already contains an invaluable collection of early documents and papers from gay organizations all across the country. But it is constantly in need of more supplies and storage facilities to keep up its work. It requires money to produce publicity material to spread word of its existence. In spite of its low profile, its very existence has been enough to spark research into earlier Canadian gay history.

As the responsibilities of the newspaper, the archives and the press grow, we will need more than one overworked person to carry on all the daily tasks.

Help your gay sisters and brothers. And, in the end, help yourself. The more people we reach, the stronger we all are. Keep Pink Triangle going and growing.

“I am trying to save for another donation. If every gay person in Canada would even send \$1, the battle would be so much stronger and easier.”

There's still a free pink triangle pin with every donation over \$15. If you have one already, let us know. We'll make sure you get a free copy of our first Pink Triangle publication. It's our way of saying thanks — for your very important contribution.



paper. Your money paid a survival salary to a collective member who keeps our office open and functioning during the day.

Among other things, he has been able to talk to distribution companies and get **The Body Politic** into stores and onto newsstands all across the country.

So, thanks to your help, **The Body Politic** isn't just bringing the ideas of the gay liberation movement to our larger cities with established gay communities. It's also getting into small towns and rural areas, bringing to isolated gay people a new sense of belonging and a hope for something better. Listen:

“**The Body Politic** drops into my life like a food-package and I always enjoy it.” (Manitoba)

“The present series of articles on coming out is especially en-

I want to help **Pink Triangle Press**

I pledge _____ to Pink Triangle Press

Name _____

Address _____

☐ I enclose \$15 or more, please send me a free pink triangle pin.

Make cheques payable to Pink Triangle Press, Box 639, Stn A, Toronto M5W 1E4, Ontario, Canada.